



CHINESE REPOSITORY.

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ART. I. *Narrative of a four years' war between Burmah and China: translated from the Burmese Chronicles by colonel Burney.*

BEFORE introducing this narrative, it seems necessary that an outline of the battle-ground be drawn, in order better to understand the various positions and movements of the contending armies, from the commencement of the war in 1765, to when it was terminated in 1769, by the ratification of a treaty of peace. Our best guides for the boundaries of Yunnan are the maps of Du Halde and a MS. one by Le Tsinglae. According to the latter, there are, west of the Mekon, six rivers which flow from Yunnan into Burmah. These are, naming them in order from Mekon or *Kewlung keäng* 九龍江; 1. The *Manloo ho* 漫路河; 2. *Māngleën ho* 孟連河; 3. *Nanting ho* 南汀河; 4. *Loo keäng* 潞江; 5. *Lungchuen keäng* 龍川江; and, 6. *Pinlang keäng* 檳榔江. The Kewlung crosses the southern boundary of Yunnan in lat. $21^{\circ} 40' N.$, and about 15° west of Peking. The Manloo and the Māngleën flow southward only a few leagues before they cross the boundary of the province; they are perhaps the headwaters of the Meinam. The Nanting, called Nanbeng and Nanpeng, is also a small river, and probably enters the Loo, which is, apparently, the Salween: in the narrative it is called Táló. Both it and the Lungchuen (called Mówún by the Burmans) cross the southern line of Yunnan in about lat. $23^{\circ} 45' N.$, one near 18° , and the other about 19° west from Peking. Pinlang

leaves Yunnan near the south-west extremity of the province, lat. $24^{\circ} 23'$ N, and lon. 119° W from Peking. The Irawadi, according to Burmese maps, flows some leagues further westward; and is supposed, like the Salween and the Mekon on the east, and the Brahmaputra on the west, to have its origin in those high regions of central Asia, where the Yellow river and the Yangtze keang take their rise. It was along the southern line of Yunnan, and chiefly upon the borders of these great rivers, and upon the Irawadi, that most of the battles were fought. Mogaung is said to be five or six days' journey west from Tsanta, 蒙達, which, according to the Chinese map before referred to, stands near lat. $24^{\circ} 52'$ N., and lon. $118^{\circ} 20'$ W. of Peking. Several of the Shan towns are directly south of Tsanta. From the narrative, we are about to introduce, it will be seen that there is no great difficulty in passing into China through Burmah. We hope more peaceful intercourse ere long may be enjoyed on those frontiers than that which forms the subject of the following article, extracted from the Journal of the Asiatic Society of Bengal, No. 26, for Feb. 1837. Turn we now to the narrative of colonel Burney. He says—

The causes of that war are said to have been these. a Chinese named Loh came to Bamoo and Kamngtoan, with 300 or 400 oxen laden with silk and other merchandise, and applied to the Bamoo authorities for permission to construct a bridge, to the north of the village of Namba, in order to enable him to cross the Tipeng river. The Bamoo officers observed, that they must submit the application to the ministers at Ava; and Loh, considering this answer as equivalent to a refusal, was impertinent and disrespectful. The Bamoo officers, suspecting from Loh's manner, language, and appearance, that he was not a common merchant, but some Chinese officer of rank, seized and sent him to Ava with a report of his conduct. He was confined at Ava in the usual manner: but after a full inquiry and examination, nothing of political importance transpiring, he was sent back to Bamoo, with orders that he should be allowed to trade as usual, and that if he really wished to construct a bridge, which however appeared to the ministers to be only an idle boast on his part, he should be permitted to do so wherever he pleased. On his return to Bamoo, he declared that some of his goods which had been detained there when he was sent to Ava, were missing or destroyed, and insisted upon compensation. The Bamoo officers replied, that when he proceeded to Ava he took only five or six of his men, leaving all the rest in charge of his goods, and that if there really was any deficiency, he must look for it among his own people, and not

among the Burmese. Lôh left Bamoo much dissatisfied, and on his arrival at Mô-myîn, he complained to the Chinese governor there, that Chinese traders were ill treated by the Bamoo officers, who had also sought pretenses for accusing him and destroying his merchandise.

He then went to Yunnan and preferred the same complaint to the tsungtûh, or governor-general there. The governor observed, that he would wait a little and see if anything else occurred to prove the truth of Lôh's statement, that Chinese were ill used in the Burmese dominions, and not permitted to trade according to established custom. About the same time, an affray took place between some Burmese and a Chinese caravan of upwards of 2000 ponies with one Lôtari as their chief, which had come to Kyaing-toûn and put up to the north of that town at the great bazar of Kat-thwâh. The Burmese had bought some goods on credit, and refused payment when demanded by the Chinese. In this affray a Chinese was killed, and the chief being absent at Ava at the time, Lôtari applied to the subordinate Burmese officers for justice, according to Chinese custom. These officers decided, that the man who had committed the murder should, agreeably to Burmese custom, pay the price of a life,—namely, 300 ticals. Lôtari refused money, and insisted upon the man being delivered over to the Chinese; but the Burmese officers replied that such was not their law, and then proposed that the man who had committed the murder should be put to death. Lôtari declared that this would not satisfy them, and returned to China with some of the principal traders, and complained to the governor of Yunnan.* That officer being urged, at the same time, by the ex-chiefs of Bamoo, Theinnî, Kyaing-toûn, and other subjects of Ava, who had taken refuge in China, to invade the Burmese dominions, made such a report of the abovementioned circumstances to the emperor of China, as to induce his majesty to order an army to march and take possession of Kyaing-toûn. The governor put up a writing on the bank of the Talô river containing these words: "deliver a man to us in the room of our man who was killed, or we will attack you;" and shortly after, a Chinese army under a general named Yîn tûlôyé, consisting of 50,000 foot and 10,000 horse, advanced and invested Kyaing-toûn. The chief of Kyaing-toûn at the same time revolted and joined the Chinese.

* Within the last six years two cases of accidental homicide occurred at Ava, of a Burmese killing a Chinese; and on both occasions, the Chinese residents successfully used their influence with the Burmese prince. Men tha gyîl to have the Burmese executed. Nothing would satisfy the Chinese but the death of the individuals who had slain their countrymen.

Shen-bú-yen, the king of Ava, on hearing of this invasion, dispatched, on the 28th of December, 1765, eleven divisions of troops, consisting of 20,000 foot, 200 war elephants, and 2000 horse, under general Let-wé-weng-dô-mhú Ne-myô-tsí-thú,* to relieve Kyaing-toñ. The Burmese general, on approaching that place, contrived to send in some men in disguise, and arrange a combined attack on the Chinese besieging force. Their cavalry, which was numerous, was charged by the Burmese with elephants, and the Chinese being defeated, retired to the bank of the Tálô river, where they took post behind some mud-works which they threw up. The Burmese general again attacked them and drove them to the bank of the Mekon or Great Camboja river, where the Chinese army again took post; but they were attacked here also, their general Yín tálôyé killed, and their army driven back to China with much loss, and in great disorder. The Burmese army then returned to Ava, where they arrived on the 8th of April, 1766. Thín-wí-buáh and Dô-bayá, the chiefs of Kyaing-toñ and Lú-ta-tshay-nhít-paná sent excuses, stating that they had been forced to join the Chinese; but the king of Ava disbelieved them.

In January, 1767, intelligence was received by the king of Ava that another Chinese army, consisting of 250,000 foot and 25,000 horse, had entered the Burmese dominions, and that on their arrival on or near Shyá-mue-loñ mountain, to the westward of the Mekon river, a part of the army, consisting of 150,000 foot and 15,000 horse, under general Yín-tsü-tá-yeng, was detached by the route of Nuay-leít near Mô-wún against Bamoo. His majesty had before, anticipating the return of the Chinese, ordered Kaung-toñ to be reinforced and filled with provisions, so as to enable it to hold out under its governor Bala-men-den, and now directed that two armies should proceed from Ava, one by water up the Irawadi to Bamoo under the let-wé-weng-mhú, and the other by the land route to the westward of the river, under the wún-gyíh Mahá-tsí-thú, who should be joined by all the force he might find at Mô-gaung, Mô-nhyen and other towns in that neighborhood, and then march by the Tsantá route, and attack the Chinese. On the 30th January, 1767, the wún-gyíh marched with 22 divisions, consisting of 20,000 foot, 2,000 horse, and 200 war elephants; and on the 4th February, the water force, under the let-wé-weng-dô-mhú, consisting of 11 divisions,

* The Let-wé-weng-dô-mhú is the officer in command of the northern entrance to the palace. The words mean literally, "left-hand royal entrance chief" and the dô or royal, is often omitted.

15,000 men, and with 300 boats carrying guns and jinjals, proceeded up the Irawadi towards Bamoo.

From Shyá-mue-loŭn mountain another portion of the Chinese army, consisting of 10,000 horse and 100,000 foot, under general Tsheng tálôyé marched by the Tsantă route against Mó-gaung. A body of 5,000 horse and 50,000 foot also took post on Thínzá-nuay-lein mountain, whilst the force under general Yín-tsú-tá-yeng, when it reached Bamoo, stockaded itself along the bank of the river at the spot where the mart is held.

The governor of Kaung-toŭn, not having sufficient force to go out and attack the Chinese, employed himself in repairing the old and constructing new defenses, &c., about the town. The Chinese, leaving 3000 horse and 30,000 foot with three generals to defend their stockade at Bamoo, advanced with 70,000 foot and 7,000 horse under the command of the general himself, and invested Kaung-toŭn, which they assaulted with scaling ladders, axes, choppers, hooks and ropes; but the garrison, as previously arranged, met the assailants, not only with a heavy fire of cannon and musketry, but with large boilers of hot dammer and molten lead, and long pieces of heavy timber, which they let fall upon them. The Chinese were driven back with great loss, declaring that the besieged were not men, but *nats** or inferior celestial beings. The Chinese then stockaded themselves around Kaung-toŭn at a distance of more than 140 cubits.

The let-wé-weng-mhú, or Burmese general, commanding the water force from Ava, on arriving at the mouth of the Nat-myet-nhá above the town of Shuegú, stopped to allow all his boats to come up, and determined, in the meantime, to throw into Kaung-toŭn a supply of ammunition. He selected three officers who volunteered to perform this service with three fast-pulling boats. The Chinese had only three boats, which they had constructed on their arrival at Bamoo. The Burmese volunteers succeeded at daybreak one morning to pass through the Chinese besieging force stationed to the westward of Kaung-toŭn, and entered that town with the supply of ammunition, as well as with presents of dresses and money, which the king of Ava had sent to the governor. On the same night the Chinese force made another unsuccessful attack. The governor arranged with the Burmese volunteers a plan of operations,—namely, that the water force from Ava should first go and attack the Chinese posted at Bamoo, and then fall on the rear of the force besieging

* The Burmese *nat* is the same as the Hindú *devah*, and most of the Burmese *nats* are taken from the Hindú mythology.

Kaung-toñ, from which the governor should at the same time make a sortie. The volunteers again at daybreak passed through the Chinese force stationed to the northwest of the town, and rejoined the water force. The general of that force, entirely approving of the governor of Kaung-toñ's plan of operations, now moved his fleet of boats close along the western bank of the Irawadi to Bamoo, and then landing his soldiers under a heavy fire from his boats, he stormed and carried all the Chinese stockades. The Chinese general before Kaung-toñ, dispatched upwards of 1000 horse in support of Bamoo, but the Burmese general placed 2000 troops to prevent the Chinese crossing Len-bangya river, and the Chinese commander recalled them.

The Burmese general then selected three bold and trusty men to pass through the Chinese force before Kaung-toñ at night, and report to the governor the fall of Bamoo, and the intention of the Burmese general to attack on a certain day the besieging force. On the appointed day, the Burmese general, leaving one division of his force at Bamoo, marched with the remaining 9 divisions and attacked the Chinese before Kaung-toñ, and at the same time the garrison of Kaung-toñ sallied out. The Chinese, although greatly superior in numbers, were much disheartened at the loss of their stockades at Bamoo, and after three days' fighting, the whole of the Chinese works before Kaung-toñ also were taken. Ten of their generals and more than 10,000 men were killed, and the Chinese, after setting fire to the boats which they had been building, closed round their general, and, taking him up, fled to their force on Thin-zá-nuay-lein mountain. The Burmese followed the Chinese, and driving them out of their stockades on that mountain, pursued them as far as Mò-wún, taking a great quantity of arms, prisoners, and horses.

The land force of 22 divisions, which marched from Ava under the wún-gyih Mahá-tsí-thú, having arrived at Mo-gaung, after repairing the defenses of the town, and leaving a sufficient garrison in it, proceeded to meet the Chinese army, which was advancing by the Tsantá route. On crossing the Kat-kyo-waing-mò, the wún-gyih heard that the Chinese army was near Lázó mountain, and sent a small party in advance to reconnoitre. This party before it came to Lázó fell in with a party of 1000 horse, which the Chinese general Tsheng talóye had also sent in advance, for the same purpose of reconnoitring, and the Burmese, drawing the Chinese into a narrow pass between two mountains where their horse could not form line, attacked and defeated them. Judging however from this reconnoitring

ring party only consisting of 1000 horse, that the Chinese army must be of great force, the Burmese party stopped on the bank of the Nán-nyen river, and sent some scouts on in advance. These returned with the intelligence, that, on ascending the top of a mountain and climbing some trees, they had seen the Chinese army, which amounted to about 20,000 horse, and 100,000 foot. The wún-gyíh then appointed six divisions of his army to proceed with celerity by the right, and six by the left, round each side of the Lízô mountain, whilst, with the remaining ten divisions, he advanced by the centre route slowly, and occasionally firing cannon. The Chinese general hearing of the approach of the Burmese, left one third of his army to take care of his stockades in Lízô, and with the remainder advanced to meet the Burmese, and took post on the eastern bank of the Nán-nyen river. The Burmese force under the wún-gyíh came up and joined the reconnoitring party on the western bank of the same river, whilst the right and left wings, which had reached Lízô by marching round the rear of the Chinese main army, suddenly attacked and carried the stockades there. The Chinese in those stockades believing that the principal portion of their own force was in front of them, were completely taken by surprise, and fled and joined their army under general Tsheng tálóyé. These wings of the Burmese army then fell in with another Chinese force, which was coming from China with a convoy of provisions for their army, and took possession of the whole of the horses, mules, and provisions. The Burmese generals reported their successes to their commander-in-chief, the wún-gyíh, by a swift horseman, and proposed that their force should now fall on the rear of the Chinese army stationed on the east bank of the Nán-nyen, whilst the wún-gyíh attacked it in front. The wún-gyíh sent the messenger back approving of the plan of attack, and fixing the day on which it should take place. On the appointed day, the two wings of the Burmese army fell on the rear of the Chinese on two different points, whilst the wún-gyíh crossed the Nán-nyen and attacked them in front with the main army. The Chinese generals seeing their army placed between two fires, retreated and took post at a spot beyond the Lízô mountain; but the wún-gyíh here again attacked them, and completely routed their army, 100,000 men of which fled to Tsantä and there threw up new works. The wún-gyíh halted his army at Mainglá, in order to recruit it.

The wún-gyíh having been taken unwell, the king of Ava recalled him, and appointed the let-lé-weng-dô-mhú, who was in command of the Bamoo water force, to go and relieve the wún-gyíh and

with orders to attack and destroy the Chinese army, and then take possession of the eight Shan towns, Hothá, Látha, Moná, Tsantá, Mang-mó, T'si-guen, Kaing-máh, and Mó-wún. The let-wé-weng-dô-mhú proceeded with his ten divisions from Bamoo and joined the wún-gyíh's army at Mainglá, and soon after advanced and attacked the Chinese force at Tsantá under general Tsheng tálóyé, which had been suffering much from want of provisions, the inhabitants of the eight Shan towns having refused to comply with the Chinese general's requisitions, declaring that they were subjects of the king of Ava, and afraid to assist the Chinese. The Chinese were forced to retreat, and the Burmese pursued them as far as Yunnan, taking a multitude of prisoners, horses, arms, &c. The let-wé-weng-mhú, after taking possession of the eight Shan towns, which had heretofore thrown off their allegiance to Ava, joined another Burmese general, the wún-gyíh Mahá Th'-ha-thúra, who had been sent with an army by the route of La-ta-tshay-nhít-paná. The two generals attacked another Chinese force of upwards of 50,000 men, which was posted on a high mountain to the northeast of Theinní, and one-third only of these Chinese escaped into their own country. The let-wé-weng-dô-mhú and the wún-gyíh Mahá Thí-ha-thúra having completed his majesty's service, then returned, with the prisoners, guns, &c., which they had taken, to Ava, where they arrived on the 21st May, 1767.

In the month of November, 1767, another Chinese army, consisting of 60,000 horse and 600,000 foot, under the emperor of China's son-in-law, Myeng Khoún-yé, and his brother Tsú tálóyé, entered the Burmese dominions by the Theinní route, accompanied by the ex-chief of that place, Nga-aung-duon; 100,000 men were sent at the same time against Bamoo by the Thínzá-nuay-lein route. On this Chinese army attacking Theinní, the governor and other officers evacuated the place with most of the inhabitants. The Chinese general, Myeng Khoún-yé then advanced with 30,000 horse and 300,000 foot by the Thíbô road, whilst the other general, Tsú tálóyé, having placed a garrison with the ex-chief in Theinní, constructed, to the southwest of that town, some extensive stockades, in which he took post with 20,000 horse and 200,000 foot, and made arrangements for forwarding supplies of provisions to that portion of their army which was in advance. When a report of this intelligence was received at Ava from the chief of Thíbô, the king appointed 30 divisions, consisting of 30 war elephants, 3000 horse and 30,000 foot, under the command of the wún-gyíh Mahá Tsí-thú, to go and

meet the Chinese army advancing by Theinni and Tibô. This army marched from Ava on the 24th December, 1767. Two days after, another army of 20 divisions, 200 war elephants, 2000 horse, and 20,000 men, under the wún-gyih Mahá Thíha-thúra, marched by Shue-zá-yan, up Nyaung-ben-gyih and Pô-gyó, towards the rear of the advancing Chinese army, in order, after intercepting their communications with Theinni and cutting off their supplies, to attack the Chinese in the rear. Four days after, a third army, consisting of 200 war elephants, 2,000 horse and 1,000 men, was detached under the command of the let-wé-weng-dô-mhú, with orders to advance by the Mômeit road, and attack the rear of a Chinese force which was advancing by that road.

On the wún-gyih Mahá Tsí-thú arriving at Ban-gyi beyond Thibô, he sent forward seven divisions of his army which fell in with the Chinese and were driven back. The wún-gyih then advanced with his whole army, and made an attack on the outposts of the Chinese force, which were posted on Gout mountain to the westward of Thibô, for the purpose of drawing the enemy out: but the Chinese general, assailing the wún-gyih with an immense superiority of force, defeated the Burmese with loss, and drove them back in great disorder. Three regiments were taken prisoners, being unable to extricate themselves from the midst of the Chinese army, which they had penetrated in a charge. The wún-gyih collected his troops and retired, thinking only of defending himself. The Chinese general pursued the Burmese with increased confidence, until the advance of his army reached Bout-the-kay-byen. The wún-gyih sent notice to Ava, that every attempt which the Burmese had made to stop the Chinese had failed; that they had penetrated as far as Bout-the-kay-byen; and that he had taken post at Loñugá-byen-gyih. When this intelligence reached Ava on the 9th of March, 1768, the whole of the ministers and officers were much alarmed, and advised his majesty to fortify the city, and make preparations for receiving the Chinese, who were but two or three days' journey distant. The king abused his officers, and declared that if the Chinese came, he and the four princes, his brothers, alone would meet and destroy them.

The wún-gyih Mahá Thí-ha-thúra, who was ordered to proceed with his force to the rear of the Chinese army and cut off their supplies, sent a strong detachment in advance under the tsit-kê-gyih,* Tein-gyá-men-gaung, to reconnoitre. This officer reported, that the Chinese were advancing in great force, and that he would stockade

* Lieutenant-general in war

himself and oppose them. The wún-gyíh fearing to divide his force, ordered the tsit-kê-gyíh to fall back, but the latter, being of opinion that his retreating from the immediate vicinity of the enemy would encourage them, and make them believe that the Burmese force was inconsiderable, urged the wún-gyíh to advance, and threw up a stockade with large bamboos. The Chinese came up at night and repeatedly attacked this stockade, but without success. As soon as the wún-gyíh learnt the tsit-kê-gyíh's determination to make a stand, he pushed on with the rest of his force, which accelerated its pace on hearing the sound of cannon and musketry, and the moment it reached the tsit-kê-gyíh's stockade, attacked the Chinese with great impetuosity. The Chinese were defeated and forced to retire, and after the Burmese army had recruited a little, the wún-gyíh followed the enemy, and attacked and drove them out of Lá-shi or Lá-shyô, where they had stockaded themselves; and again out of Kyú shyô, until they took shelter in Theinní. The wun-gyíh followed and took post on the bank of the Nán-beng or Náu-peng river to the southeast of Theinní, sending three divisions of his army under 'Tein-gyá-men-gaung to the west of the Salween river at the Kuon-loŭn-dá-gú ford, with orders to stop and cut off a convoy of provisions which was coming to the Chinese. This service was successfully performed, and the Chinese general Tsú táldyé and other officers finding their own supplies intercepted, were unable to spare any for their army which was in advance under Myeng kounyé. The Chinese near 'Theinní were soon in great distress from a scarcity of provisions, and too uneasy to come out and attack the Burmese. Hearing a report also, that 'Teingyá-men-gaung was coming to attack them with 1,000 *musth* elephants, the whole Chinese camp were watching the clouds. At this time, the let-wé-weng-mhú, who had marched by the Mó-meit road, arrived with his ten divisions, and joined the wún-gyíh Mahá Thíha-thúra before Theinní. The let-wé-weng-mhú proposed to the wún-gyíh to let him march on at once with thirty divisions, and fall on the rear of the Chinese advanced force near Thíbô; but the wún-gyíh was of opinion, that the Chinese near Theinní should first be disposed of, and believing that the town of Theinní, in which Shans and Chinese were intermingled, could be more easily carried than the Chinese works outside under their general Tsú táldyé, the wún-gyíh stormed Theinní with three divisions of 10,000 men each, and captured it with the whole of the Chinese magazines. The ex-chief, several Chinese officers of rank, and as many of the garrison as could escape, fled into the Chinese

entrenchments beyond the town, but nearly 2,000 or 3,000 Shans and Chinese were killed.

The wún-gyíh Mahá Thíha-thúra then made arrangements for depriving the Chinese camp of their supply of water, and posted divisions of his army in a line along the Nán-beng river, from the south of Theinní from Kyaük Koŭn on that river to the east of the town, covering at the same time the Nán-tú river, and planting troops at every road or passage leading down to the points at which the Chinese used to come and take water. The Chinese army soon began to experience great distress, no provisions being able to reach them from the rear, as well as being in want of water; and when the wún-gyíh ascertained this fact through some prisoners who had come over to the Burmese in search of water, he attacked the Chinese entrenchments at three points with more than thirty divisions and captured them. The emperor of China's brother, Tsú tálôyé, finding the army unmanageable, cut his throat with his own sword and died. The Chinese fled, pursued by the Burmese, who took a great many prisoners, together with arms, elephants, and horses, and killed more than they could number. The Chinese generals Yaúk-an, Khé-wa, Pan-the, Yán-toun-yé, Yín-tá-yí, and Kuen lôyé were also taken prisoners with their chargers.

The wún-gyíh Mahá Thíha-thúra then, leaving a strong garrison in Theinní, advanced against the Chinese army under Myeng koun-yé. The other wún-gyíh, Mahá Tsí-thú, who had posted himself on Loŭngâ-byen-gyíh, learning by the return of the messenger whom he had sent to Ava, that his majesty was highly displeased with him, determined to make another attack on the Chinese; and, marching round the rear of Thoŭnzay, attacked them with three divisions on both flanks and centre, but owing to the great force of the enemy, the Burmese were repulsed, and succeeded only in killing 10,000 or 20,000 men. The wún-gyíh rallied his troops, and after recruiting them a little, arranged another attack. He sent 4000 men secretly at night to the rear of the Chinese army round their right and left flanks, with orders to be concealed during the night, and at day-break to fall upon the right and left wings of the enemy; whilst the wún-gyíh, on hearing the sound of their attack, would advance with the rest of the army in three divisions, and attack the Chinese in front. This attack succeeded completely; and the weapons of the Burmese were so smeared with the blood of the Chinese, that they could not hold them. The Chinese had before suffered greatly from want of provisions, and their general, now believing that the

Burmese from Theinni had arrived in his rear, deemed it prudent to fall back with the whole of his thirty divisions of 10,000 men each. The wún-gyíh continued to attack the retreating enemy, and the whole of the woods and hills were covered with the dead bodies of the Chinese. The Chinese general Myeng kounyé, collected as many of his men as he could, retired by Taung-bain, avoiding the road to Theinni, and on arriving at Maing-yoŭn and Maing-yín, took post on the top of a hill. The wún-gyíh Mahá Tsi-thú in the pursuit of the Chinese met the other wún-gyíh Mahá Thíha-thúra advancing with his force, at Naung-bô to the westward of Lá-shyó. The two armies united and marched towards the Chinese general at Maing-yoŭn and Maing-yín, but as soon as he heard of their approach, he fled into China. The two wún-gyíhs, finding the Chinese had retired, and that the king's service was completed, returned with all their prisoners, arms, &c., to Ava, where they arrived on the 6th of March, 1768.

The Chinese force of upwards of 100,000 men which had marched against Bamoo by the Thinzá-nuay-lein road, repeatedly attacked that place, which was so skillfully defended by Bula Men-den, that they could not carry it, and after losing a great many men, and suffering much from scarcity of provisions, they heard of the flight of the large Chinese army under the king's brother and son-in-law, and immediately raised the siege of Bamoo, and fled to China.

For more than twelve months there was a cessation of hostilities between the two countries, owing apparently to a communication sent from Ava to China by eight Chinese prisoners, who were released for that purpose. But about the end of 1769, intelligence was received from Bamoo, that another Chinese army of 50,000 horse and 500,000 foot was marching against the Burmese dominions under three generals, Thú kounyé, A kounyé, and Yuon kounyé. On the 21st October, the king of Ava sent a force of 100 war elephants, 1,200 cavalry and 12,000 foot under the amyauk-wún,* Ne Myó-thiha-thú, to Mó-gaung, by the route to the westward of the Irawadi. Three days after, another force amounting to 52,000 men under the wún-gyíh Mahá Thíha-thúra proceeded by water to Bamoo; and in another three days, two more divisions proceeded with the cavalry and elephants under the chief of Mo-meit and Kyô-den-yázá, by the road to the westward of the Irawadi.

The three Chinese generals, on reaching Yôyí mountain to the north of the Lázô, detached 10,000 horse and 100,000 foot under

* Chief of artillery

the kyen-ngan officer, T'sheng t'ayin, to advance by the Mo-gaung road, and cutting timber and planks in the most convenient spots, to bring them to the bank of the Irawadi, and leave the general with 10,000 carpenters and sawyers, to construct large boats. The main army then marched on towards Bainoo, and after throwing up very extensive stockades at Shue-nyaung-beng, twelve miles to the east of Kaung-toŭn, and leaving 100,000 foot and 10,000 horse to defend them under Yuon kounyé, the rest of the army, amounting to 30,000 horse and 300,000 foot, under the other two principal generals and ten officers of high rank, advanced and invested Kaung-toŭn towards the land side. Also 500 boats, as soon as they were built in the upper part of the Irawadi, were brought down and placed with 50,000 men under Yi táyín, the governor of Thú-kyeng, so as to invest Kaung-toŭn on the river side. Kaung-toŭn was repeatedly attacked by the Chinese by land and water, but its governor Bula Men-den, defended it so bravely and skillfully, that the Chinese were obliged at last to confine their operations to keeping up an incessant fire against the place, from the positions occupied by their land and water force.

As soon as the wún-gyíh Mahá Thíha-thúra, who was advancing with the water force from Ava, heard that the Chinese were closely besieging Kaung-toŭn, he ordered Tsán-lha-gyíh, Dhammatá, Biniá Uh, and Shue-daung-ngay with four war-boats and all the boats which had joined him from the different towns on his route from Ava, to proceed with expedition before the rest of the army, and endeavor to throw into Kaung-toŭn a supply of ammunition and provisions. These four officers attacked the Chinese boats in front of Kaung-toŭn, and after defeating and driving them off, and capturing many, succeeded in relieving Kaung-toŭn. Tsán-lha-gyíh then stockaded himself with 5,000 men in the rear of the Chinese besieging force, on a spot to the south of Kaung-toŭn, and north of the mouth of the Tsín-gan or Tsín-khan river, whilst Dhammatá and Biniá Uh with their boats, and the Chinese boats which they had captured, took post near the island of Kyun-dô on the side of the Irawadi, opposite to that on which Kaung-toŭn stands. The Chinese water force returned to its former position in front of Kaung-toŭn, and 40,000 or 50,000 Chinese made an attack on Tsán-lha-gyíh's stockade, but being unable to carry it took post round it.

The wún-gyíh being joined at Tagaung and Malí by the elephants and cavalry which had marched from Ava by the eastern route, detached 100 war elephants, 1,000 horse and 10,000 men under the

let-wé-weng-mhú with orders to proceed to Mo-meit, and after putting that place in a state of defense, to watch the state of affairs and seize any opportunity which might offer for attacking the Chinese army. The wún-gyih himself then advanced with his boats, and on arriving near Kaung-toŭn, took post near the island opposite that place, towards the western bank of the Irawadi. He then ordered 1,500 horse and 15,000 foot, under the Shye-weng-mhú and Teinyá-men-gaung, to cross over and land on the eastern side of the Irawadi, and, marching round the rear of Moyú on the north bank of the Len-ban-gya, to attack any convoy of supplies and provisions which might be coming to the enemy from China, and afterwards fall on the rear of the Chinese army.

The force which marched from Ava to Mó-gaung under the amyauk-wún, after placing Mó-gaung in a state of defense, advanced to meet the Chinese army coming in that direction. Learning from his scouts that the Chinese force of 10,000 horse and 100,000 foot under general Tsheng tályé, which had been detached towards Mó-gaung, had halted on the east bank of the Irawadi, near Naung-tá-lô island, above Kat-kyo-wain-mô, in order to construct a bridge over the river, which is narrow there, the amyauk-wún rapidly advanced with his whole force and took post near Peng-tháh, an island lying near the west bank, and above and below it along the river, whence he prevented the Chinese from building their bridge or crossing the Irawadi.

The shye-weng-dô-mhú, having crossed the Irawadi river with his 15,000 men, and landed at the landing-place of the Bamoo mart, marched round the north of the Len-ban-gya stream, and cut off the supplies of the Chinese, capturing every convoy of men, horses, and mules which was approaching by the Maing-tein road, and then turned round to attack the rear of the Chinese army; whilst the let-wé-weng-mhú, who had been detached to Mó-meit, having put that town in a state of defense, and placed in it a strong garrison with its chief, was advancing towards Kaung-toŭn with his ten divisions. The Chinese generals, Thú kounyé and A kounyé, hearing that the shye-weng-mhú and let-wé-weng-mhú were advancing in two directions from the rear to attack them, sent out a force of 5,000 horse and 50,000 foot under Yô táyín, the governor of Lhyín-yín, to meet the let-wé-weng-mhú, and another force of the same strength under Ko táyín, to meet the shye-weng-mhú.

As the let-wé-weng-mhú was advancing from Mó-meit, and had crossed to the northward of the Tsín-khan river, he fell in with

5,000 Chinese horse which were preceding the Chinese general Yó táyín, and immediately attacked them with 100 elephants and 2,000 musketeers and dispersed them. He then sent against the right and left flanks of the Chinese force 500 Cassay and 500 Burmese horse, whilst he himself penetrated into the very centre of the Chinese force with the rest of his ten divisions. The Chinese were completely defeated and driven back with great loss, and the let-wé-weng-mhú halted his force, and took post on the north bank of the Tsín-khan river.

The shye-weng-mhú also fell in with the Chinese force sent against him at a spot beyond the Nán-ma-buê river, to the eastward of the great Chinese stockade at Shue-nyaung-heng, and, dividing his force into three portions of five divisions each, received the Chinese attack. The Chinese horse advanced with great impetuosity, but being received by the fire of 3,000 musketeers from the Burmese right and left wings, they were driven back with the loss of 500 or 600 men. The whole Burmese force then advanced and attacked the Chinese, and forced them to fall back to their great stockade at Shue-nyaung-beng with a heavy loss. This stockade being as large and extensive as a city, the shye-weng-mhú halted and took post on the east side of the Nán-ma-buê river.

On the let-wé-weng-mhú then sending out a party of 100 horse to open a communication with the shye-weng-mhú, the latter reported that all the supplies of the enemy had been intercepted, and their communication with the rear cut off, and proposed that the two Burmese forces should make a combined attack on the great Chinese stockades at Shue-nyaung-beng, as, after capturing them, the Chinese army before Kaung-toñ would be closed like fish in a net. The let-wé-weng-mhú on receiving this proposition, summoned all his officers, and after proposing it to them, advanced with the whole of his ten divisions and joined the shye-weng-mhú's force before the great Chinese stockades at Shue-nyaung-beng. A plan of attack being then arranged, the Chinese stockades were stormed at four points, to the east by six regiments under the shye-weng-mhú, to the south by six regiments under Men-ngay-bala, to the west by seven regiments under the let-wé-weng-mhú, and to the north by six regiments under the Láin-bó. Some of the Burmese entered by ladders, whilst others entered by the openings which were made by elephants employed to butt against and throw down the gates and timbers. Although the Chinese, with their general and the whole of their officers, received the Burmese on the top of their works, and main-

tained a heavy fire, the Burmese urged on by their generals, the shye-weng-mhú and let-wé-weng-mhú, succeeded in entering the works, when the whole of the Chinese rushed out of the western face, and joined the army which was before Kaung-toŭn under their generals Thú kounyé and A kounyé. The Burmese generals, having captured the Chinese entrenchments at Shue-nyaung-beng, with an immense quantity of guns, jinjals, muskets and ammunition, also horses and mules, placed a garrison of 5,000 men in charge of these stockades. The let-wé-weng-mhú with ten divisions then proceeded and took post at Naung-byít on the north bank of the Tsín-khan river, four miles to the northeast of Kaung-toŭn; whilst the shye-weng-mhú with ten regiments took post on the bank of the Len-ban-gya river, opposite to Mó-yú village, and eight miles distant from Kaung-toŭn.

The wún-gyíh then sent eight divisions of his fleet under the mek-kha-rá-bó and seven other officers to attack the Chinese boats which were blockading Kaung-toŭn. This attack succeeded; but the Burmese having returned to the wún-gyíh with the boats and guns they had captured, the Chinese fleet rallied and resumed the blockade. The eight divisions of the Burmese fleet, as soon as they had refitted and repaired, again attacked the Chinese fleet, and after a severe engagement, forced the crews to jump on shore, and leave all their boats, guns, &c., of which the Burmese took possession. The wún-gyíh's army then opened a communication with the garrison of Kaung-toŭn, and the wún-gyíh sent ten regiments under Men-yé-zeya-gyô to cross the Irawadi below Kaung-toŭn to the eastward, and post themselves along the Tsín-khan river to the southeast of that town, so as to communicate with Naung-byít, where the let-wé-weng-mhú was stockaded. The wún-gyíh also sent ten regiments under Men-yé-yán-naung to cross the Irawadi above Kaung-toŭn, and to place themselves along the Len-ban-gya river to the north of that town, so as to communicate with Mó-yú, where the shye-weng-mhú was posted. The wún-gyíh also, in order to induce the Chinese to believe that strong reinforcements were daily joining him, made large parties of men, elephants, and horses cross over every day from the west to the east bank of the Irawadi, and at night brought them all secretly back again to the west.

The Chinese generals Thú kounyé and A kounyé, then summoned all their officers, and after describing the defeats which both their land and water forces had so repeatedly sustained, and the severe sufferings which their army was experiencing from the want

of every kind of supplies, which the Burmese had intercepted, and observing that even if they succeeded in an attempt to force the Burmese armies around them, the Chinese troops would be unable to go far, owing to the scarcity of provisions, the Chinese generals proposed to depute a mission to the Burmese camp, in order to open a negotiation for peace, and for a passage for their army to China. This proposition being unanimously approved of, the Chinese generals addressed the following letter to the Burmese commander-in-chief:

"The generals Thū kounyé, A kounyé, and Yvon kounyé to the (Burmese) general. When we three, who were appointed to march to Ava by three different routes, were about to commence our march in the year 1129, (1767-8,) the (Burmese) general sent eight Chinese with a letter, stating that all sentient beings desired rest. We therefore delayed our march a year. Even now, we should be happy only to see our dispute settled, which it will not be for years, if we go on fighting. We are not come, because we want the Burmese dominions. If the sun-descended king (of Ava) sends presents, as was the former custom, in the 16th year of the emperor of China's reign, we shall send presents in return. Our master the emperor's orders are: 'Fight, if they fight; or make peace, if they make peace.' We three generals, desirous of settling this dispute, have come with a moderate force only. In our Chinese country we are not accustomed to say more than one word, and are used to speak with truth and sincerity only. The present war has arisen from the circumstance of the chiefs of Theinní, Bamoo, Mó-gaung, and Kyaing-toñ having come and invited us. We will deliver up the chiefs, subjects of the sun-descended king, who are now in China. Let them be restored to their former towns and situations. And after the (Burmese) general has delivered up to us all the Chinese officers who are in his hands, let him submit to the sun-descended king and great lord of righteousness, and we will also submit to our master, the emperor and lord of righteousness, that the two great countries may continue on the same terms as they always were before; that all sentient beings may be at rest; that there may be no war; and that the gold and silver road may be opened."

The Kue-chow bó coming to the advance of the Burmese army with the foregoing letter on the 3d December, 1769, the wún-gyíh sent out some officers with a Chinese interpreter to meet the bearer of the letter. One of the Burmese officers, hearing that the object of the letter was to open a negotiation for peace, told the Kue-chow bó, that in order to establish an important precedent, such negotiation ought to take place on the boundary line between Ava and China. The Kue-chow bó replied, "very true, but only say where the boundary is." The Burmese asked, if Buddhist pagodas were not built in the towns of Hó-thá, Lá-thá, Móná, Tsantã, Kaing-máh, Khantí, and Khan-nyen? The Kue-chow bó said that they were built, and that

they are still in existence. The Burmese rejoined, the Chinese do not build or worship Buddhist pagodas, but the Burmese do: such buildings are erected throughout the king of Ava's dominions, and their existence in Hô-thá, Lá-thá, and the other towns, is a convincing proof of those places belonging to the king of Ava. The Chinese army ought therefore first to retreat beyond those towns, to the boundary of the Chinese empire at Mo-myín and Lyeng-thi. The Kue-chow bo then asked, if there is not such a place at Taroup-mó (Chinese point) in the king of Ava's dominions; and on being answered that there is, below the city of Prome,—he asked, if the Burmese history and ancient records do not mention, that in a former king of Paghan's time, a Chinese army invaded the country and marched along the Irawadi as far as that place, which was thence called Taroup-mo:—and on again being answered in the affirmative, he observed, an army under the son, brother, and son-in-law of T'shen byú-yen, king of Pegu, only came as far as those towns of Hô-thá, Lá-thá, &c., during the reign of that king, and built those pagodas: but if you refer to the spot only to which an army may have happened to reach, the Burmese army ought, on the same principle, to retreat, as far as Taroup-mó. The letter from the Chinese generals was then taken in to the wún-gyih, who, after reading a translation of it which was made, sent word that all his officers had not yet joined him, and that the Kue-chow bo must come again in four or five days.

The wún-gyih summoned thirty of his principal officers and consulted with them as to the answer which should be made to the letter from the Chinese generals. They all recommended that no terms should be given:—but the wún-gyih observed, that whenever the Chinese had heretofore erred and attacked Ava, the Burmese kings restrained their feelings and granted them peace, recollecting the long friendship which had existed between the two countries;—that even if the Chinese force then before them were entirely destroyed, the empire of China would still possess abundance of troops and population;—that if the Burmese refused to grant terms to the Chinese, when asked by them, and cut them to pieces, such a proceeding would be recollected for many successive generations with feelings of animosity and desire to revenge on their part, and the inhabitants of both countries would continue deprived of peace and quiet. For these reasons, the wún-gyih gave it as his opinion, that terms ought to be granted to the Chinese,—and declared, that if the king of Ava disapproved of the measure he would take the whole respon-

sibility of it upon himself. The other officers acquiesced, and the wún-gyih then addressed a long reply to the Chinese generals, recapitulating the causes and events of the war, and concluding with an inquiry, whether the Chinese generals desired to settle the dispute by arms or by negotiation. The Chinese generals Thú konnyé and A kounyé, (the latter here stated to be the emperor of China's son,) next sent a long letter addressed to the king of Ava, closing with a request, that officers of rank and intelligence on each side should meet and settle all points of difference; and with this condition, that the Chinese army should not retire until after the Burmese army was withdrawn; for, as the Chinese generals said, if we retreat first, we are afraid the Burmese army may follow and attack us, as was done at Theinní. This letter was brought to the outposts of the Burmese camp by the Kue-chow bó and the interpreter Nga-myat-thunn-aung, on the 10th of December, 1769. The Burmese officers who came out and met him, at first refused to take the letter, observing that the business must be discussed with them: that the king of Ava ought not to be addressed: and that, in fact, they dare not forward any such letter to him. The Kue-chow bó assured the Burmese, that the person who had written the letter from the Chinese generals had made a mistake through ignorance, and that the letter was intended for the Burmese generals and officers. The Kue-chow bó further proposed, that if the Burmese really desired to make peace, they should permit the Chinese army to retire freely to a suitable situation, at which the negotiation might be concluded; and displayed great anxiety for peace as soon as possible. The Burmese officers sent him back with a promise only to report all he had said to their general.

The Kue-chow bó returned to the Burmese camp on the 12th of December, when the wún-gyih delivered to him a letter for the Chinese generals, expressing his willingness to negotiate a peace. The moment the Chinese generals understood the contents, they sent the Kue-chow bó back to the wún-gyih, to beg of him to fix the day on which certain officers of the two armies should meet and discuss the matter. The wún-gyih appointed the following day.

On the 13th of December, 1769, fourteen Burmese and thirteen Chinese officers of rank met in a large shed, which was erected for the purpose at the southeast angle of the town of Kaung-toñ. On the part of the Chinese, the Kue-chow bó was the principal speaker, and on that of the Burmese, the wún-dank Ne-myo-mahá-thura. The Burmese demanded, that the chiefs of Theinní, Bamoo, and

Mó-gaung should be immediately made over to them. The Chinese said, that these chiefs were not in their camp, and affirmed with an oath, that they should be forwarded to Theinní and surrendered to the Burmese there, within six months from that date. The following treaty was then written on white paper with ink, and a copy delivered by the Chinese to the Burmese :—

“ Wednesday, 13th of December, 1769, in the temporary building to the southeast of the town of Kaung-toŭn. His excellency, the general of the lord who rules over a multitude of umbrella-wearing chiefs in the great western kingdom, the sun-descended king of Ava, and master of the golden palace, having appointed, [here follow the names and titles of the fourteen Burmese officers,] and the generals of the master of the golden palace of China, who rules over a multitude of umbrella-wearing chiefs in the great eastern kingdom, having appointed, [here follow the names and titles of the thirteen Chinese officers,] they assembled in the large building, erected in a proper manner with seven roofs to the southeast of the town of Kaung-toŭn, on the 13th of December, 1769, to negotiate peace and friendship between the two great countries, and that the gold and silver road should be established agreeably to former custom. The troops of the sun-descended king and master of the golden palace of Ava, and those of the master of the golden palace of China, were drawn up in front of each other when this negotiation took place; and after its conclusion, each party made presents to the other, agreeably to former custom, and retired. All men, the subjects of the sun-descended king and master of the golden palace of Ava, who may be in any part of the dominions of the master of the golden palace of China, shall be treated according to former custom. Peace and friendship being established between the two great countries, they shall become one, like two pieces of gold united into one; and suitably to the establishment of the gold and silver road, as well as agreeably to former custom, the princes and officers of each country shall move their respective sovereign to transmit and exchange affectionate letters on gold, once every ten years.”

The Burmese negotiators, after receiving the above treaty, applied to the Chinese to make over to them such boats as the Chinese still appear to have had near Kaung-toŭn. The Chinese promised to deliver the same after they had been employed in bringing up their stores to Bamoo; but the boats were burnt on the same day by the Chinese generals, and some difference of opinion afterwards took place about them. Presents being exchanged between the Chinese and Burmese generals, and some sent by the Chinese to the king of Ava, the Chinese army began their march towards China on Monday, the 18th of Dec., followed at the distance of a jinjal shot by the Burmese divisions under the let-wé-weng-mhú and shyé-weng-mhú, until the Chinese reached the boundary of their country, when the

Burmese returned to Banoo and Kaung-toun. At the same time, the Chinese commanders-in-chief having sent the necessary orders to that portion of their army which had marched towards Mó-gaung, that force also retired into China. The Chinese armies having suffered long from want of provisions, those men only who were able-bodied succeeded in reaching China, and the forests and mountains were filled with countless numbers who died on the route from starvation.

When the officers, whom the wún-gyih sent with a report of the peace which had been concluded with the Chinese, and with a large quantity of silks and satins that had been received from the Chinese generals as present for his majesty, arrived at Ava, the king disapproved of the conduct of the general and officers, for allowing the Chinese army to escape; refused to accept the presents, and ordered that the wives of the general and other chief officers should be placed with the Chinese presents on their heads, in front of the western gateway of the palace; and notwithstanding that the wife of the general-in-chief was a sister of the principal queen, she and the wives of the other officers were exhibited for three days at the appointed place, with the bundles of Chinese silks and satins on their heads.

The wún-gyih and other officers hearing how highly the king was displeased, were afraid to return to Ava immediately, and determined to go first and attack Manipúr, the chief of which, they heard, had been fortifying himself again. In January, 1770, therefore, the Burmese army crossed to the westward of the Irawadi at Kaung-toun, and marched to Manipúr, and although the chief of that place made arrangements for checking the progress of the invaders at every defile and narrow pass, the Burmese army succeeded in penetrating to the capital, when the chief fled with his family and as many of his adherents as he could, and concealed themselves in jungles and high hills. The Burmese army seized the whole of the population and property they found in the country, with the princess of Mueyen, Tuonkô, and princes Hémô and Tsanda-yô-kay, and brought them to Ava, where they arrived on the 23d of March, 1770.

The king, still displeased at the Chinese army having been allowed to escape into China, refused to see the wún-gyih and other officers of the Burmese army, and ordered them to be removed out of his kingdom into some other territory. They were conveyed to the eastern side of the Myit-ngay, which joins the Irawadi near the northeast angle of the city of Ava; and two other wún-gyih were also ordered by the king to be taken to the same place, for having presumed to speak to his majesty in favor of the general and other officers. About

a month after, the king forgave the whole of them, and allowed them to return to Ava.

The two Chinese generals, Thú kounyé and A kounyé, returned and reported to the emperor of China, that having made peace with the Burmese at Kaung-toŭn upon these conditions; namely, that the chiefs of Theinní, Bamoo, and Mò-gaung, subjects of the king of Ava, should be surrendered at Theinní; that the Chinese officers and soldiers taken prisoners by the Burmese in the year 1765, 1766, 1767, and 1769, should be given up; and that ambassadors should be sent by both sovereigns once in ten years, the armies of both nations had retired; and that two officers, the Kue-chow bó and Kyín-men-títúha, had much distinguished themselves. The emperor of China was greatly pleased and desired to promote those officers; but two of the imperial kinsmen, Há táyín and Tshín táyín, with two Tartar nobles, the governors of Atsi-kyain and Maing-thín, submitted that they should first be allowed to go down to Mò-myín and see how far the statements of the Kue-chow bó were founded in truth. These four individuals accordingly came down to Mò-myín, and sent a letter to the Burmese governor of Kaung-toŭn, in charge of a subordinate officer and upwards of fifty men; but the governor finding from a translation of the letter, that its contents were very unfriendly, seized and confined the whole of the Chinese mission. A report of the Burmese governor's proceeding was immediately forwarded to the emperor of China at Peking, who ordered the Kue-chow bó to go down himself and see how the matter could be settled.

The Kue-chow bó came down to Mò-wún with upwards of 1,000 soldiers, and sent a very civil letter to the governor of Kaung-toŭn, requesting him to release the Chinese party he had confined, and to send back with them the letter which had been addressed to him by the governors of Atsi-kyain and Maing-thín, by order of Há táyín and Tshín táyín. The governor of Kaung-toŭn immediately complied with this request; and on the Kue-chow bó perusing the letter, which had been sent to Kaung-toŭn, and finding its contents to be not only uncivil, but warlike and threatening, he forwarded it to Peking. The emperor was exceedingly angry, and ordered Há táyín and Tshín táyín, with the two Tartar nobles who had written the letter, to be sent up to Peking in irons. Há táyín died on the road, but on the arrival of the other three individuals at Peking, the emperor ordered them to be executed. In the same year, in Oct., 1770, the caravans of Chinese merchants came down as before to Bamoo, and other places in the Burmese dominions.

ART. II *Statement of the exports of tea in British and American bottoms, with the amount of silk to England, and the number of vessels reported to the Chinese for 1836-37-38*

THESE two tables are merely a summary of the exports in tea to England and the United States during the last three years. Since the dissolution of the Chamber of Commerce at Canton in April, 1839, no official statements have been published.

<i>Statement of the export of Tea from China to the United States for the last four seasons, beginning 1st July and ending 30th June.</i>				
<i>Kinds of Tea.</i>	1836-37.	1837-38.	1838-39.	1839-40.
Bohea.	-	-	-	14,133
Congou.	-	63,600	243,467	306,606
Souchong.	-	4,110,266	903,866	2,587,733
Pouchong.	-	514,667	467,600	569,200
Pekoe.	-	212,400	9,467	105,200
Orange Pekoe.	-	-	26,000	-
Oolong.	-	-	-	13,333
Twankay.	-	45,600	63,334	175,733
Young Hyson.	-	6,361,200	5,542,266	10,374,800
Hyson Skin.	-	1,426,934	533,733	1,464,266
Hyson.	-	874,133	554,534	1,100,533
Gunpowder	-	922,000	849,067	1,475,200
Imperial	-	654,267	627,733	1,146,800
Total black	-	4,900,933	1,650,400	3,596,265
Total green	-	10,284,134	8,170,667	15,737,332
Total pounds.	-	15,185,067	9,821,067	19,333,597

Statement of the exports of Tea and Silk from China to Great Britain for the last four seasons beginning 1st July and ending 30th June.

<i>Kinds of Tea.</i>	<i>1836-37.</i>	<i>1837-38.</i>	<i>1838-39.</i>	<i>1839-40.</i>	<i>Shipped to Singapore and India in 1839-40</i>
Canton Bohea.	90,533	—	65,333	223,451	64,000
Fuhkeen Bohea.	—	—	49,200	—	—
Congou.	23,819,200	22,624,134	29,292,600	17,259,051	1,875,840
Hungmuey.	531,200	384,534	326,266	175,423	56,903
Caper.	596,533	658,667	301,467	274,334	23,250
Ankoi.	164,667	70,667	106,000	—	—
Souchong.	2,444,400	1,010,267	866,333	653,575	176,298
Orange Pekoe.	943,200	466,000	895,600	535,396	40,775
Campoi.	38,267	28,933	57,200	25,771	—
Pekoe.	393,200	584,266	535,067	197,017	15,900
Twankay.	4,136,400	4,249,733	4,051,867	3,284,119	262,839
Hyson.	2,631,600	1,464,267	1,307,600	1,537,487	224,268
Hyson Skin.	359,733	238,933	519,066	116,969	3,169
Young Hyson.	668,800	853,867	668,133	656,943	218,980
Gunpowder.	602,666	458,000	763,867	676,223	86,319
Imperial.	419,466	296,533	418,267	344,160	58,514
Total black.	29,021,200	25,827,468	32,495,066	19,347,018	2,252,969
Total green.	8,818,665	7,561,333	7,728,800	6,615,901	854,029
Total pounds	37,839,865	33,388,801	40,223,866	25,962,919	3,106,998
Raw Silk, peculi.	13,762	4,433	3,456	2,057	—

The Canton Press, 11th July, 1840, gives the following summaries for five successive commercial years. Of teas, including what were shipped for England in American and other bottoms by way of Singapore and Rhio, in the year ending —

1st July, 1836, there were shipped lbs.	51,195,200
1st July, 1837, " " "	40,170,666
1st July, 1838, " " "	33,416,266
1st July, 1839, " " "	40,678,666
1st July, 1840, " " "	28,712,929

Of raw silk, for England, for the commercial years ending —

1st July, 1836, these were shipped Peculs	9,868
1st July, 1837, " " "	20,397
1st July, 1838, " " "	4,433
1st July, 1839, " " "	3,456
1st July, 1840, " " "	2,314

These statements, from the Canton Press, are taken from the records of the late Chamber of Commerce, excepting those for the year ending July 1st, 1840, which are, we believe, from an authentic if not from an official source.

In a communication laid before the provincial authorities early this year by the sub-prefect of Macao, his honor gives the following as the numbers of vessels, of which the names were entered on his books. For the Chinese years, corresponding to

1836, the whole number was 213

1837, the whole number was 133

1838, the whole number was 165

When it is remembered that the whole English trade with China has been by edicts made null and void during the last year, it seems remarkable that so large quantities of teas should have been shipped for England; but as all this business in exports has been conducted under the immediate inspection of the high provincial authorities, it must by them be regarded as "just and honorable." Goods have come into and gone out of port, to somewhat near the usual annual amount: but how, and to and for whom, we cannot tell. It is satisfactory to know, however, that the losses, in the general trade, have been much less than were anticipated.

N B. The differences in the statements on this page compared with those on pages 191, 192, we are unable to account for, except it be that they have been in part derived from different sources

ART III *Description of a Chinese anatomical plate, illustrative of the human body, with explanations of the terms.*

THE accompanying plate, the explanation of which is the object of the present paper, is copied from the *Kashira Gaki zou ho*, or First book in Instructing Youth, an encyclopediac Japanese work, containing descriptions, not only of anatomy, but of dress, houses, arts, mythology, &c. Figures of a similar kind are also found in various Chinese medical works. One is contained in the *Luy King*, a book consisting of 20 volumes, a collection of writings on several branches of medical science, anatomy, physiology, practice of surgery and medicine, and hygiene. A similar figure forms one of a series of four large anatomical plates (about three feet long) issued by the Imperial Medical College. It is possible that this Japanese drawing may have been copied from a Chinese original, but it is much superior in mechanical execution to the Chinese plates. The Chinese are by no means ignorant of some of the general principles of anatomy and physiology, though many of their ideas are so much obscured by what is frivolous and absurd, as to be almost entirely undeserving of attention. This is strikingly exemplified in their endless disquisitions on the 陰 *yin* and 陽 *yang*, which foreigners have considered as the female and male principles of nature. Almost every square inch of the external surface of the body, has its peculiar name; and in all their series of anatomical figures, there are some individual plates appropriated to this extreme marking out of the surface, until the whole body is covered with names. In medical practice, they apply their external remedies to these various spots; and Chinese may frequently be seen, with small patches of some adhesive plaster on various parts of the body, on the principle that when there is pain in any particular part of the body a plaster must be applied on one of these arbitrary spots: these are the places where moxas and cauteries are to be applied, and they are called 穴 *heuě*. All the prominent parts of the surface, as the shoulder, elbow, trochanter, and knee, are said to be under the influence of the *yang*, or male principle, while the depressions of the surface, as the armpit, bend of the arm, groin, and ham, are under the influence of the *yin* or female principle!

They have some knowledge of the bones and of their general shape and position, though they are not at all particular as to the

way in which they are joined together, and make sad havoc among what anatomists call the processes of the bones. As to the muscles, they appear to know nothing about them or their use in the system, since they make no other remark upon the muscular substance than giving it the general term of 肉 *jūh*, flesh. They call the tendons 筋 *kin*, and suppose that the strength of the bodily frame depends upon them; it appears to be applied also indiscriminately to all the fibrous cords. In regard to the blood-vessels, no clear distinction is made between the arteries and veins; there are certainly two names 經 *king*, and 絡 *lō*; as also the names 經脈 *king mǔh*, and 絡脈 *lō mǔh*, given to these vessels. It would appear that *king* is merely the name of the straight vessels, and *lō* of the lateral branches; for in the *Nan King* it is said, “經直行者 *king chih hing chay*, the *king* are the vessels that follow a straight course, and 絡傍行者 *lō pang hing chay*, the *lō* are those that have a lateral direction.” Whether there be any other names given to the blood-vessels is uncertain; but the consideration of this subject, as also of the nerves, must be deferred for the present.

In regard to the shape and position of the viscera, they have some general ideas, but as will be seen from the wood-cut, these ideas are far from being correct. It appears as if some person had seen an imperfect dissection of the interior of the body, and then had sketched from memory a representation of the organs, filling up parts that were obscure out of his own imagination, and portraying what, according to his own opinion, the parts ought to be, rather than what they in reality are.

The following is the description of the plate, beginning at the top; the Chinese characters, which occur in the description, correspond to those in the diagram. The explanation of the characters is drawn from Chinese sources.

The title of the plate is 臟腑 *tsang foo*, the organs of the human body. These organs are divided into two classes. The *tsang*, 臟 or parenchymatous viscera, of which there are five, viz. the lungs, heart, liver, spleen, and kidney; 腑 *foo* or membranous viscera, of which there are six, as the large and small intestines, the stomach, bladder, gall-bladder, and the 三焦 *san tscou*, the three passages.

Naou, 腦 the brain.

Suy hae che yin, 髓海至陰 reservoir of the marrow, and the abode of the *yin* principle in its highest perfection.

腑 臟



Tung te, 通竅; it has communication with the sacral extremity of the vertebral column.

Hou tung ke, 喉通氣 the larynx, or passage for the breath.

Yen tung shih, 咽通食 the pharynx, or passage for the food.

Shen chung, 膺中 the sternal region, or centre of the thorax; it is the space situated between the mammae, is the seat of the breath, and has the office of envoy or imperial servant; joy and delight emanate from it. It can distinguish between the *yin* and *yang*, and, being the source of change, cannot be injured without danger.

Fe, 肺 the lungs; they are placed in the thorax, resemble the flower of the water-lily, and are suspended from the spine; they are divided into two portions, and subdivided into six (葉 *yě*) lobes, four being on the left side, and two on the right. There are holes in them, out of which the sound comes; phlegm is produced in them; they are of a white color, and correspond to metal. They have the office of transmission, and rule the various parts of the body.

Sin, 心 the heart, is situated in the thorax, and holds the office of prince, or lord and ruler in the body; the spiritual intelligences (the thoughts) emanate from it.

Sin paou, 心包 called also 包絡 *paou lō*, the pericardium; it comes from, and envelops the heart, and extends to the kidneys.

Pe he, 脾系 the bond of connection of the spleen.

Kan he, 肝系 the bond of connection of the liver.

Shin he, 腎系 the bond of the connection of the kidneys.

Wei he, 胃系 the œsophagus.

Kih mō, 膈膜 the diaphragm, is situated below the heart and lungs, and has its several connections with the spine, the ribs, and bowels; it prevents the fetid exhalations from ascending.

Kan, 肝 the liver, is placed on the right side; it corresponds with wood, and is of a purple color; it has seven lobes, and has the office of generalissimo; the 魂 *hwān*, or soul, resides in it; schemes and plans emanate from it.

Tan, 膽 the gall-bladder, is placed below the liver, and projects upwards into it; it has the office of judge; determination and decision proceed from it; when people are angry it ascends or expands.

Pe, 脾 the spleen, is situated near the stomach, corresponds to earth; it assists in digestion, and is of a yellow color.

Wei, 胃 the stomach

Fun mun, 賁門 the cardiac extremity

Yew mun, 幽門 the pylorus.

The stomach is connected with the spleen, from which the food passes through the stomach into the large intestines; the spleen and stomach have the office of storing up; the five tastes emanate from them.

Che man, 脂膜 the omentum.

Tse, 臍 the navel.

Tan teén, 丹田 the 'vermilion field,' or pubic region.

Saou chang, 小腸 the small intestines, are connected with the heart; the urine passes through them into the bladder, and is then expelled. They have the office of receiving abundance; digestion of the food is carried on in them.

Lan mun, 闌門 the caput coli, is between the small and large intestines. Here a separation of the contents of the intestines takes place; the watery secretions flow hence into the bladder, and the grosser parts or fœces pass down into the large intestines.

Ta chang, 大腸 the large intestines, are connected with the lungs, are situated in the loins, and have sixteen convolutions; they are of a white color, and have the office of forwarding. Transformation is produced in them.

Chih chang, 直腸 the rectum.

Kũh toau, 穀道 or *kang mun* 肛門 the anus.

Kaou, 尻 or *te*, 骹 the sacral extremity.

Shin, 腎 the kidneys, are situated in the loins; correspond to water, are of a dark color, and resemble an egg or bean in shape; they have the office of producing power and skill; ingenuity proceeds from them, and the subtle or generative fluid is eliminated by them; above to the brain and below to the sacral extremity they are the rulers. (The urine is not supposed, by the Chinese, to be produced by these organs, but by the separation of the fluid from the solid parts of the food.)

Ming mun, 命門 the gate of life; in this plate the *ming mun* is placed between the bladder and rectum, but in other plates the right kidney is called the *ming mun*. It would appear that the right kidney is the *ming mun* in the male, for they ascribe to the kidneys the office of storing up the subtle fluid, while in the female the same name is applied to the uterus.

Pang kwang, 膀胱 the bladder, is placed below the kidneys and

is the reservoir of the urine. There is an aperture in the large intestines (namely the iliac valve), where the excrementitious matters are separated; the feces go into the large intestines, and the urine into the bladder; this organ has the office of a local magistrate.

San tseou, 三 膈 literally, three passages.

San tseou chay, *shuey küh che taou loo yay*, 三 膈 者 水 穀 之 道 路 也. The exact meaning attached to these *san tseou* is not very evident, but apparently the Chinese and Japanese attribute all the more obscure functions of the viscera to them; they are supposed to encircle the cavities of the thorax and abdomen, and thus to connect the various viscera together. One description of them is as follows: "they are three in number, the upper, middle, and inferior. The upper one terminates in the superior orifice of the stomach, and governs the ingesta, but not the egesta. The middle one is in the central arch or bend of the stomach, and governs the fermentation and digestion of the food, it sends forth the watery secretions, and elaborates them into the lighter and more subtle fluids, which flow upwards to the lungs, where they are converted into blood, and thus support the animal frame. The lower one commences below the caput coli, and governs the egesta, but not the ingesta." All this is a mere speculation or dream, there being no such organs or functions as those now described. Indeed in the Nan King it is said, "they have a name but no form or figure."

Tsing taou, 精 道; the remark in the large plates on this passage is, "agitate the heart, the subtle essence is set in motion, the life gate (命 門) imbibes and takes it up, and the subtle humors of the three *tseou* are hereby shed forth."

Neaou taou, 溺 道 the urethra.

"The twelve offices or functions above enumerated must on no account have their relative connection disturbed, or great injury will assuredly arise in consequence. The emanations or vapors being changed, tears are produced."

The Japanese description of the wood-cut concludes with the following remarks on the fœtus. "It is said of the fœtus that in the 1st month, it is like a pearly dew-drop; in the 2d, it resembles a peach flower; in the 3d, the sexes can be distinguished; in the 4th, the form and figure can be perceived; in the 5th, the flesh and bones can be seen; in the 6th, the hair and down on the skin appear; in the 7th, the 魂 *huan*, or soul enters, and the child moves its right hand considerably; in the 8th, the 魄 *pih*, or mind enters, and the child

moves its left hand; in the 9th. it turns itself over three times; in the 10th, the 氣 *ke*, spirit or subtle fluid enters, and the fœtus is then born."

The purpose for which such communications as the present are made, is not that we may acquire any increase to our present stock of anatomical or medical knowledge, but that we may know exactly what are the ideas which the Chinese themselves have on these subjects, and to ascertain the names they apply to the parts of the human body, the names of diseases to which the body is liable, and the names and qualities of the plants and minerals they use as remedies. And before we can in anywise attempt to improve the state of medical and surgical knowledge among the Chinese, it is of the utmost importance, that we first obtain a distinct knowledge of their own opinions and theories, vague and indefinite though most of them be. It is not to be supposed, that all the opinions they entertain on medical subjects are mere nonsense, for some of their works have evidently been written by men possessed of considerable talent, and who have carefully examined into the nature and causes of disease; and the rules and precepts given for the management of some affections are by no means to be despised. Still, the whole system of medicine is very defective; thus disease is supposed to arise in consequence of the fanciful accordance between the viscera, the pulse, metals, earth, color, sound, &c., being destroyed; and then fever and other disordered actions are produced, and the remedies given are intended to restore the natural harmony between the organs and these elements,—which being accomplished the health will be recovered. It is requisite in reading Chinese medical books, to ascertain the accordances which are supposed to exist between the organs, and various external objects, otherwise the idea intended to be conveyed to the reader will not be ascertained. It must always be borne in mind that although the Chinese reasoning on physiological subjects is in many cases erroneous, still the language in which those theories are expressed is accurate, and the descriptions so far as they go, clearly convey the intention of the author

L.

ART. IV. *Æsop's Fables, written in Chinese by the learned Mun Mooy seënshang, and compiled in their present form (with a free and literal translation) by his pupil Sloth. Printed at the Canton Press office, 1840.*

SLOTH — an odd misnomer for our indefatigable compiler — by the publication of *Æsop's Fables* in their present form, affords us another opportunity of commending the study of the Chinese language to all foreigners, who come to reside in this country. Mr. Thom, as most of our readers know, is a British merchant; and during his residence here of some five or six years, has been always engaged with commercial affairs, in the house of Messrs. Jardine, Matheson, & Co. To the senior members of that house — William Jardine, James Matheson, and Henry Wright, esquires — “by whose bounty the entire expense of his Chinese education was defrayed,” Mr. Thom has inscribed his present work — “the first-fruits of a long course of study.” Liberal as was the bounty enjoyed by Sloth, we have no doubt his generous patrons feel themselves abundantly compensated in the services they have received by his translations, often made for the sole purpose of facilitating their commercial business. We state these particulars here in order to show, that expenditures of time and money for the acquisition of the Chinese language are not unprofitable. As affairs have been hitherto, and as they are likely to be for a long time to come, every commercial house in China, having extensive business, would, we doubt not, find it profitable to support each its own translator — if such could be found. As demands for translators and interpreters increase, and the aids for the study of the language multiply, we hope to see the number of students rapidly augmenting. If new marts are opened, and commercial intercourse is extended, as many expect, then surely a knowledge of Chinese will become more and more important. Foreign governments, as they come into contact with the Chinese (whether in a hostile or friendly manner), will also need interpreters of their own, and in considerable numbers.

To the student in the language, this joint production of the Grecian fabulist, the learned Mun Mooy, and his pupil Sloth, we can recommend as a work well calculated both to amuse and to instruct, and thus facilitate the acquisition of this language. The body of the work is comprised in 104 demy-folio pages: and each page is divided into three columns, — one for the Chinese, one on the right of it for

the sounds of the same both in the court and Canton dialects, and one on the left of the Chinese for the English version. The number of fables is eighty-one, well selected, and preceded by the following 'prefatory discourse,' adapted for both Chinese and English readers.

"I have composed this little work, with no intention to attract men's praises for the beauty of my composition; for alas! my fellow-countrymen of England, as well as those of all other foreign countries whatever—who feel anxious to thread the mazes of Chinese literature,—are only beating about the door, as it were, trying in vain to find an entrance. For instance, with reference to the Chinese and English Dictionary, compiled by our late learned scholar Morrison: this is most assuredly a book of great importance; but then, it merely communicates to the student the meaning of each particular character, and no more! Thus, as regards the formation of chapters and complete sentences, we are without any work to which we may refer as to a standard; and forasmuch, when any piece of fine writing is laid before us, we are utterly lost amid doubt and perplexity, how then under such circumstances, can we hope to wield the pen, and compose with classic elegance?

"For this reason it is, that I have specially drawn up the present little work, in order that the student may first acquire beforehand, some knowledge of the general principles (of this difficult language); and afterwards, by taking this in his hand, and turning it over and selecting its good portions with the greatest care, he may gradually arrive at a perfect understanding of the subject; and still further, this mode of study will be preferable to the oral instructions of a teacher, whose words, often falling on the ear unheeded, the memory cannot always retain, not yet the understanding fully comprehend them. Of those students who constantly keep this little book lying on their tables, and who incessantly exercise themselves with its contents, there will not be one—who in the course of time—would not completely understand, and be perfectly master of the object of his researches; in this point of view then, it may truly be considered, as a ladder to climb the heights, and as a boat to cross the rivers, that lie in the path of him who wishes to travel in the highway of the Chinese language.

"It is to be hoped then, the gentle reader will not suffer himself to treat it with contempt, because that the matter may be light, and the style vulgar."

Having first given this brief account of his design—he adds—

"*A brief introduction to Æsop's Fables.* Æsop was originally a slave, belonging to an ancient country called Greece; and flourished about two thousand five hundred years ago. Although humpbacked, and of a disagreeable visage, yet he was possessed of almost divine intelligence; and his countrymen, compassionating deeply that so much genius should be buried in a servile condition, had his person ransomed, and appointed him to fill one of the chief offices in the state. Under such circumstances, he drew up these fables, intending to govern his people by their application:—and his fellow-countrymen, getting thereby daily more enlightened, honored and revered him as a sage. Afterwards, having received orders from the authorities of his native land to proceed on public business to another country—the people of the country being envious of his superior talents—thrust him over a precipice when he died! His works (or sayings) having been transmitted to us of after ages—as, in the case of England, Russia, France, Spain, and all the nations of the western ocean—there is not one which has not

had these fables transmitted into the vulgar language of the country, and which does not use them for the instruction of pupils:—they being easily understood, and still more easily remembered.”

After noticing, in a spirited manner, the great neglect of Chinese literature by “his countrymen, and complimenting some of his predecessors,” in the path leading to the secrets of this language, Sloth thus modestly speaks again concerning his own work.

“Révolving within an infinitely more circumscribed orbit, and at an immeasurable distance from the galaxy of bright names inscribed above—the compiler has yet dared to borrow from their lustre a feeble ray, which he now emits in the shape of the present little work; a work, whose sole merit consists in this, that it has been compiled with some little care and attention; and whose sole claim to public notice rests upon the fact, that, like the widow’s mite—it is all he hath to contribute:—thus, though humble the offering, yet being given freely, it may possibly become useful to an extent, far beyond its lowly pretensions! The following fables were selected indiscriminately from Æsop, Phædrus, Ananias, Barlandus, &c., but all published under the general name (used for the sake of brevity,) of Æsop’s Fables. They were delivered orally at different times, in mandarin Chinese, by the compiler to his native teacher; who being a good penman, found little difficulty in writing them off, in the simple easy style in which they are composed. This style comes under the class of 雜錄 *tsa loh*, being the 文字之末 *wan tsze che mo*, or lowest and easiest style of Chinese composition. (By making himself master of this style, the student will find little difficulty in understanding the various 小說 *seaou shueh*, or popular novels of the day, and it may serve as a stepping-stone to much higher literary attainments.) This method of dictation employed towards our teacher, may remind the reader of what was the custom in our own country some centuries back, where the person so dictating would speak in the native English of the period, and the transcriber (commonly a priest) would write the substance of the same in Latin. Composing in Chinese after this manner, has both its advantages and its drawbacks. The advantages consists in these, that, the document thus produced will be purely idiomatic Chinese, free from those blemishes of style, redundancies, and other mistakes, into which even our best sinologues sometimes fall. The disadvantages are—that it encourages slothful habits on the part of the student, and by accustoming him to rely upon his teacher for assistance, renders him almost impotent when cast on his own resources.

“When first published in Canton 1837-38, their reception by the Chinese was extremely flattering. They had their run of the public courts and offices, until the mandarins—taking offense at seeing some of their evil customs so freely canvassed—ordered the work to be suppressed. It is not the first time that we have elucidated a disputed point—by referring to one of these fables having analogy to the question in hand—nay, we remember once

stopping the mouth of a party of mandarins, who insisted that England desired to quarrel with China, by reciting the story of the goose that laid the golden egg. The application was at once perceived—and the justice of the remark admitted immediately. No man can help feeling an interest in the progeny of his brain, as well as in the posterity of his body—and we plead guilty to a certain feeling of pride and satisfaction in relating this anecdote of our Chinese offspring;—for though certainly not the principal party to whom it owes its being—we may nevertheless justly lay claim to a share in the ushering of the Græco-Sinico compound into the world. The good natured reader may thus even feel disposed to admit—that, it is quite possible for so paltry a publication to be useful in its way.

“Our relations with this vast empire have been hitherto purely commercial. The scene, however, is about to change, and we are now on the eve of a crisis, of which the wisest among men cannot foresee the results. The din of war is already heard in the distance, and perhaps ere this little work shall have seen the light, the powers of the east and the west may have come into collision, and a shock may have been given causing all Asia to vibrate to its centre! Heretofore we have known the Chinese merely as a semi-civilized nation, to whom we sell broadcloth, and from whom we buy tea. Hereafter we shall know them as a great and mighty people, forming a third part of the family of man;—a nation, whose territory occupies nearly a half of the immense continent of Asia;—whose influence prevails with, and whose written character is understood by, many of the surrounding nations of the far east;—a people, whose country opens up an unbounded field to commercial enterprise, and missionary zeal, whose ancient laws and maxims may form a subject of interest for the sage, and whose lighter literature may delight and instruct the general reader; and a people, who although perhaps inferior in that daring energy of character, the peculiar attribute of the Caucasian race alone, are yet in mildness of demeanor, submissiveness to the laws, industry in their vocations, honor to their parents, and respect for the aged, capable of setting a bright example to the most polished countries of Europe. Yet a gulf exists between them and us, a gulf across which long time and unwearied application are requisite, and that gulf is their impracticable language!

“It would be amusing to sum up all the opinions which have been given from time to time, on the nature of this laborious study. While some have glibly asserted that there is no great difficulty in the matter, others have represented the difficulties as almost altogether insurmountable. Dr. Morrison has recorded his opinion, that, though a smattering of Chinese may be easily acquired, yet he considers it very difficult to attain to a perfect knowledge of the language! and adds, that, “such a perfect knowledge of the language, is what he views as an object yet afar off!” If this be the language of a Morrison, who is he that shall presume to call it an easy study? Judging from the length of time that natives themselves require to give it their attention, and that few among the many rise to any celebrity at all, we cannot but come to the conclusion, that, for any foreigner to read, write, and

speaking the Chinese language like an educated native, is indeed the business of a long life.

“ But though we admit the perfect acquirement of the Chinese language to be a matter of extreme difficulty, and further, that no efforts of our's or of any man's can ever render it easy, yet much may be done to clear away those superfluous difficulties which continually beset our path, and to make the outset of his career, less discouraging to the young student than it has hitherto been. It is partly to fulfil this object, and partly from having observed during our residence in this country, that a knowledge of their language is a ready introduction to the confidence of the natives, that we have resolved to publish a series of elementary works (of which this is the first), comprising the various styles in which the Chinese language is written. Looking upon it as work that may perhaps be of service to our country, we shall not stop to consider the relative chances of gain and loss, but shall willingly submit to give up a very considerable portion of our time and slender fortune, towards the accomplishment of so desirable an object.”

The introduction to the fables contains some well-selected remarks, on the written character of the Chinese, on the different styles of their language, on particles, and on the mode of spelling adopted by Mr. Thom. On this last topic, we have somewhat to advance in opposition to Sloth. His remarks, however, shall precede our own. He says —

“ It has often been regretted by students of Chinese, that there is no uniform mode of spelling this language, that every country has got a different orthography, which is a sad annoyance,—above all to the beginner. The complaint is, we confess, perfectly just; but we must add, that, it appears to us to be without remedy. When Europeans first commenced the study of this difficult language, had a congress of *lettrés* from all the different countries of Europe, determined upon a certain system of orthography that was to be uniform and permanent, then, the violator of these rules ought to be punished as if he tried to introduce a new way of spelling Greek, Latin, or any other tongue, whose orthography is irrevocably fixed during the lapse of ages. But here the case was different. Every foreign missionary as he arrived in this country, and applied himself to the study of Chinese, on hearing certain sounds, immediately wrote these down in Roman letters, giving very naturally the same power to such Roman letters while transcribing Chinese, that they had in his own native idiom. Thus, in respect to the character 是, the Portuguese wrote it *xi* and *xe*; the Italians, *sci* and *see*; the Germans, *sch*i and *sche*; the French, *chi* and *che*; while the English write it *she* and *shee*; the character 聖 is in like manner, à la Portugaise, *xim*; à l'Italienne, *seign'*; à l'Allemande, *sching*; à la Française, *ching*; à l'Anglaise, *shing*; and so on with many others; indeed their systems of spelling are so exceedingly dissimilar, that they appear like so many different languages. Such being the case, only one of two things remain to be done.

"1st. That a system of spelling Chinese with Roman letters, (which shall be permanent and uniform) be established by a deputation of learned men, from all the different countries of Europe:—or,

"2dly. That the Chinese scholars of each particular country, continue to spell for the students of each particular country, according to the power given to the Roman letters (or as nearly as possible) in each particular country.

"We see numerous objections to the first plan. Had it been done (as we remarked above) about thirty years ago, there would have been no great difficulty about the matter; but now, which country is to lead the others in its train? Which countries shall be willing to give up their already received system of orthography to adopt that of the favored nation? Or shall a system be established partaking of all, even at the risk of being intelligible to none? Viewing it in every way this plan appears to us to be surrounded with difficulties.

"There only remains the second mode, which is, that every man give to the Chinese characters, sounds represented by the Roman letters, as analogous as possible to the power that these have in his particular country. This is also quite reasonable; for, if a foreigner makes use of an English book whereby to study Chinese, it is to be presumed that he already understands English; and understanding English, he must surely know the power that the English give to the Roman letters! Or, granting that he does not, the task would not be a difficult one, a single lesson or two would make him quite *au fait*. In another point of view, we cannot but come to a similar conclusion; viz, we frankly confess, that in drawing up this, or any other work, while we hope that its use may be as general as possible, yet our primary object is to assist or instruct our own countrymen; and we humbly conceive, that if a foreigner can condescend to study by means of an English book, he may also condescend to learn the power that the English give to the Roman letters! This subject however has been much more learnedly discussed by Dr. Morrison in his preface to the Syllabic Dictionary than we can pretend to do, and if the reader is still unsatisfied with the arguments we have produced, we beg to refer him to the dicta of our great master.

"We cannot let this opportunity escape, without adverting to the new system of orthography, introduced in the Chrestomathy of the Canton dialect. While we deeply respect the acquirements of those learned gentlemen who gave it being, and confess that the system itself is wonderfully ingenious, circumstances entirely put it out of our power to adopt it. Wishing to make this little work as useful to the beginner as possible, we first adopted Dr. Morrison's system of spelling the mandarin, as fixed in his excellent Syllabic Dictionary in order that the student might have an immediate reference, should the meaning put down against each character in italics, seem obscure or incorrect. Having thus first adopted an English system for the mandarin, it would have been doubly perplexing to the student had we adopted an entirely different system for the Canton: there was therefore no help for

it; with a bold hand we ventured to make some innovations in our master's method of spelling the Canton, in order that it might resemble his mandarin system as much as possible. We dare not, however, assert that our alteration is an improvement. While engaged in this task, we were not above receiving many excellent hints from the Canton Chrestomathy.

“We venture to differ (tho' with much humility) from the learned editor of the Chrestomathy, as to the stress he lays upon the four tones at the outset. We humbly think that marking the sound of each character 1.2.3.4 to denote whether it be *ping*, or *shang*, or *keu*, or *juh*, is just so much time and labor thrown away; nay more, it fatigues the eye, and serves only to perplex the student. We would no more think of requiring the beginner in Chinese to master the four tones, than we would take a boy who had just commenced his Latin rudiments, and smother him with the *Gradus ad Parnassum*! There is, by the way, this resemblance between the Chinese tones and the work just mentioned, viz. we employ the *Gradus* to compose verses, and no Chinese youth can write poetry who is not well acquainted with the four tones. But we conceive these to be an affair for a student somewhat more advanced than a mere beginner. In our own language, we have certain difficulties, which are quite as much a stumbling-block to the stranger, as the Chinese tones are to us. Thus, we bother a Frenchman with our *th* in *think*, *thin*, and our *th* in *than*, *thee*; we perplex a Spaniard in drawing a marked difference between the *b* and the *v*; the German is brought up by *f*, *v*, and *w*; while all foreigners whatsoever exclaim against us for our four sounds of *a* and as many of *e*. Mounseer in his turn, laughs at poor John Bull trying in vain to pronounce *feu*, *peu*, *l'un*, *lune*, *œuf*, *bœuf*, &c., or sets him by way of exercise to distinguish between the sounds *de*, *des*, *dès*, *du*, *deux*, *d'eux*, and enjoys himself at poor Bull's bewilderment! But we do not extinguish a beginner's hopes with exercises such as these; we are aware that by *frequently mixing* in native society, and by *constant practice*, we shall be able to distinguish *in good time*. In proof of the uselessness of directing the beginner's attention to the four tones, we may state a fact which any one who has resided long in China cannot but be aware of, and that is, that the Lascars who sail the passage-boats, and the Parsee cooks and servants, speak Chinese *very much better* than we European students do. We have been assured by intelligent natives, that, when some of the Lascars and Parsees speak, they cannot distinguish them from the own people! With us Europeans, on the other hand, it is *very* different indeed; *our* foreign accent, and out-of-the-way expressions are detected at once; yet why should it be so? Among *us* there are some who can read and write Chinese pretty well, while the Lascars and Parsees do not know a single character! *Our* vocabulary is perhaps ten times more extensive than *their's*; some of *us* can discourse learnedly enough upon the four tones, while *they* never heard of such a thing in their lives! Yet here is a *stubborn fact*, account for it as you may, that while *they* find no difficulty whatever in understanding, and making themselves understood to the Chinese. *we*, in most cases, neither can ap-

prehend what they are saying, nor succeed in making ourselves intelligible ! We presume the solution of the mystery is simply this, that, while *we* are poring over our books and discussing the tones *theoretically*, *they* are learning the language *practically* from the mouths of the natives.

“ In another point of view, the four tones may be compared to the notes of the gamut ; *we* thus resemble persons who try to sing *by notes*, while the Parsees and Lascars are like those who learn *by ear*. Let us suppose the following case by way of illustration. Suppose that a foreigner were to sing “ Auld Langsyne,” and that he sang out of tune ; suppose that a Scotch boy were standing by, *he* would find no hesitation in telling the foreigner that he was wrong. Upon this, the foreigner might ask the boy what note it was that he had sung out of tune ? whether it was B flat, F sharp, C natural, or indeed any other. If the boy had never seen a page of written music in his life, it is probable that he would gape and stare with astonishment at the question ; in short, it would be quite incomprehensible to him ; *nevertheless the testimony of his ear that the foreigner had sung out of tune would not be a whit less true*. On the other hand, if he knew music scientifically, he would not find it difficult to run over his gamut and tell the foreigner upon what particular note he had erred. This case is very nearly parallel to the subject in hand. If a European is speaking Chinese, and pronounces erroneously, *any native*, no matter whether he be a coolie, a tanka boatman, or what, can tell him that he *is wrong*, but it is only an educated Chinese, who by running over his tones, can tell him *where* he has erred, and which is the *correct* sound of the word.

“ We are aware, that from the exclusive nature of the Chinese government, few opportunities are afforded Europeans of mixing in native society : still we must endeavor to make the most of our position, and turn all circumstances to account as we best may. We read in the “ old books,” that the Romans built their fleet after the model of a foreign bark that fortune or misfortune had stranded on their coast. We read further, that, having no other means of training and drilling their sailors, they trained them and drilled them *on dry land* ; and yet when reading on, we find to our utter astonishment that these along-shore men of the Romans, beat the Carthaginians on their own element, though then reckoned the best seamen in the world ! In like manner should we recommend the student, if he cannot at all times mix with the natives, to get a teacher with a good pronounciation as his model ; to make him talk and read colloquial Chinese for some hours a-day, and talk or read after him as the parish-clerk does after the priest ; and not content with this, to read *to himself*, and talk *with himself* (when there is no other person to talk to), even at the risk of being deemed a little so so *non compos*. It is only following the old Roman system as quoted above, and

Nil desperandum Teucro duce, et auspice Teucro !

in this case, however, the Chinese student must be principally *his own* Teucer.

“ We repeat, that all the diacritical marks in this world will never teach a

man to pronounce Chinese correctly, there is only *one* way of learning this, and that is stated above; *by constant practice with natives.* Well doth the Chinese saying express the same idea —

拳不離手, 曲不離口
 三日不彈, 手生荊棘
 而三日不談, 口生荊棘矣

“Let not the fist leave the hand (i. e. desist not a moment from playing), nor let the song leave the mouth for a moment :

“If in three days you do not play (on the stringed instrument), your fingers will produce thorns and briars,

“And if in three days you do not converse, your mouth (or tongue) will no less produce thorns and briars !”

Though hitherto, in the Repository, we have used the “mode of spelling adopted” by Mr. Thom, yet we cannot recommend, nor approve of it, for new books on the language. Nay, we protest against its use. It wants precision, and is not consistent with itself: it is not English, nor French, nor German, nor Italian. In the use of the vowels, its deviations from Morrison’s Dictionary (which was taken as its basis) are almost as numerous as its coincidences. These deviations, which Mr. Thom thought it *necessary* to make, show very clearly the badness of the system. We “dare not assert,” as he says, that his alterations in the system of his “great master,” are improvements. On the contrary, in several instances, the changes are for the worse; and he has marked distinctions where none exist. Thus in 之 *che*, 理 *lé*, 知 *ché*, 知 *chee*, the vowels are all marked by Mr. Thom as being unlike, while by Dr. Morrison no distinction is indicated. So in 有 *yew*, and 猶 *yěw*, and other examples. His list of vowels and diphthongs, strange to say, runs up to *sixty*. That given in sir John Herschel’s treatise on sound in the Encyclopædia Metropolitana is less than one third of that number ! “*That the Chinese scholars of each particular country continue to spell for the students of each particular country, according to the power given to the Roman letters (or as nearly as possible) in each particular country,*” is a proposition which we did not expect, and are sorry to see brought forward and advocated by Mr. Thom. The other system, that of sir William Jones, is the one we prefer; and we prefer it because of its intrinsic excellencies, and because it is now so extensively approved and adopted.

Mr. Thom virtually admits that it is necessary to attend to the tones; but, as to the manner of doing it, he differs from Mr. Med-

hurst and others who argue in favor of their being marked and early attended to by the student. He does not, however, differ so much from the Chrestomathy as he would fain have his readers believe. "Constant practice with natives," is the best way of learning the language. The reasons why the Lascars and Parsee cooks speak so well, is because, learning wholly from imitation, they necessarily acquire the tones at the same time they learn the language. As far as practicable, every student should learn it in this way — by imitation; and in doing this he may no doubt receive essential help, by the use of books with diacritical marks. Mr. Thom's allusion to the gamut is apposite, but not so, however, his application of that illustration. As the Chinese youth usually learns the sounds of the words solely by imitation, he needs no marks to indicate the tones; so, to one who cannot read music, and makes his limited acquisitions solely by rote, the gamut and all its marks and directions must be useless. In these two cases,—the learning of Chinese tones and the learning of music, the advantages derivable from the use of notation, are the *same* in kind, though *different* in degree. Both are very useful.

ART. V. *Biographical Notices of Szema Tan, and his son Szema Tscên, Chinese historians.* 'Translated' for the Repository from the French of Rémusat.

SZEMA TAN, a Chinese historian of the second century before our era, was descended from a family which had furnished historiographers to the Chow dynasty. When Woote of the Han dynasty, wished to complete the restoration of letters, commenced under the reign of his predecessor, in order to collect around his own person the ablest men of the empire, he commanded their attendance with the promise to find employment for them, and a provision for their families. Szema Tan was of this number. He received, in the years from 140 to 135 B. c., the title of *sze ling*, which may be translated by that of first historiographer.

The emperor, by the promise of reward, engaged all those persons who had historical memoirs in their possession to bring them to him. He likewise ordered the strictest search to be made among those families whose ancestors had belonged to the tribunals of history;

and the documents brought to light by these means were submitted to severe examination and criticism. Szema Tan, placed at the head of a sort of academy to which this special duty was confided, began by putting in order the chronicles written by Confucius, the commentaries of Tsokeaou Ming and his historical discourses, all of them works which may be considered as forming a continuation of the Shoo King, or Book of Records; this work being the first and most important of these monuments of past ages which had escaped the great destruction of books ordered by Che hwangte. Szema Tan then undertook to arrange, according to the order of time, the histories of the different states which had disputed among themselves the monarchy of China. He was still occupied by these preparatory labors, or at least had scarcely commenced the great work which was to be the result of his personal inquiries, when his career was closed by a premature death. He left behind him a worthy successor, his son and disciple Szema Tseën, for whom was reserved the glory of becoming the founder of historical science in China. Szema Tan is frequently quoted by Szema Tseën, who ascribes to him the merit of those recapitulations or summary observations, placed at the end of each of the books of the Sze Ke. The son there designates the father by the title of *ta sze kung*, or great prince of history.

SZEMA TSEEN, the most celebrated of the Chinese historians, who has been called the father of history and the Herodotus of China, was, as we have seen, the son of a man, himself distinguished as a writer of history; an art in which many of his countrymen have since excelled. He was born at Lungning* about the year 145 B. C. His father, foreseeing that he might become his successor in the labors and duties of his office of historiographer, gave him a suitable education, and directed the attention of the young Tseen from his earliest childhood, towards the objects which were to form the occupation of his life. It sometimes happens that plans formed by parents for the benefit of their children, but without consulting their dispositions, are productive of injury rather than advantage to them, but this was not the case in the present instance. Tseen soon showed himself worthy of entering into his father's views. When only ten years old, he could already read those literary remains of antiquity, the Book of Records, the commentaries of Tsokeaou Ming upon the Chün Tsew, or Spring and Autumn Record of Confucius, the Kow Yew and He pin. Much is said of the application, docility, and intelligence of

* Lungning is a celebrated mountain to the north of the district of Langning in Sengan foo in the province of Shense.

which he gave proof in early youth, and by which he attained early distinction. His studies were finished when he had reached the age of twenty years, and he had besides made himself acquainted with all the historical materials amassed by his father. Many things, of which he had read, appearing to him incredible, he determined, when only twenty years old, to verify the traditions, with his own eyes, as far as they were capable of being submitted to such proof, and most particularly to examine all that remained of those labors in leveling lands and digging canals, which in the Shoo King are attributed to the great Yaou. He visited with this intent, the northern and southern provinces of China, and carefully examined the courses of the principal rivers.

At the end of a few years, the command of a military expedition, with which he was intrusted, carried him into the countries answering to the present provinces of Yunnan and Szechuen. He was in the midst of this expedition, and entirely occupied with the objects of it, when he heard that Szema Tan was dangerously ill. He lost not a moment in returning, but was only in time to see his father die.

Even on his bed of death, Szema Tan retained the sentiment of his duties, and the journey which his son had just made interested him both as a father and the historiographer of the empire. He desired to receive a detailed account of it, and after having listened with great attention, he delivered a discourse which Szema Tseën has preserved entire. "The great historian," says his son, "took my hand in his, and, with tears in his eyes, spoke these words. Our ancestors, since the time of the third dynasty, have rendered themselves illustrious in the academy of history. Is it left to me to be the last of this honorable succession? My son, if you succeed me, study the writings of our ancestors. The emperor, whose glorious reign extends over all China, has sent for me to assist at the solemn ceremonies which he is about to perform on the sacred mountain. I cannot obey his command: you perhaps may be called on to take my place. In this case, remember my wishes. Filial piety shows itself first in the fulfillment of the duties which we owe our parents, next in the services which are due to our sovereign, and lastly in the care we take of our reputation; for is it not the perfection of filial piety to render the names of our father and mother illustrious by the glory of our own?"

Szema Tan continued his instructions to his son, and explained to him, in detail, the nature of the materials which he had amassed.

He finished by reminding him in what consisted the duties of a historian, and by conjuring him to have them ever present to his thoughts. Szema Tseën prostrated himself before his father's bed, and promised, with tears in his eyes, that, should he ever be honored by a summons to fulfill the duties which his ancestors had so long and honorably performed, he would hold in constant recollection the virtuous counsels of his father. He had, therefore, as a motive to acquit himself worthily, not only his own natural disposition aided by an excellent education, but the profound and religious impression which the words of a dying father could not fail to leave on the mind of a pious son.

During the three years of mourning prescribed by the customs of his country, Tseën could neither engage in public duties of any kind, go into any society, nor seek any amusement. This was for him a time of reflection and preparation, and he took advantage of it to arrange the notes which he had made during his journey through the provinces. He even continued his researches two years longer, and it was not until the year 104, B. C., that he began to write the history he had so long projected. He had then held for five years his father's place of historiographer. These labors, to which he entirely devoted himself, would have soon produced the results to be expected from them, if the honorable rank to which from his childhood he had been destined, had not drawn him from his retreat, against his own will, and thrown him into the midst of the existing world, in which he had less experience than in the writings of the ancients. The office of first historiographer has never been in China, what, in Europe, we might suppose it to be. He, by whom it is exercised, is not only the historian of past ages, living among the dead, and exclusively occupied with recollections and traditions; but he is a magistrate of the time being, obliged to take an active part in affairs, and compelled by many cares devolving on him, to keep his attention fixed on passing events. Moreover, his first duty and his greatest risk lie in the necessity on his part of the most rigid adherence to truth; and this to be observed, not only with his master and the courtiers his contemporaries, but in his judgment of those ancient worthies whose lives and actions it is his business to record. Szema Tseën was incapable of sacrificing to his own safety those duties of his office which compromised it.

In the year 99 B. C. Le Ling, one of the generals of the empire, after having been beaten by the Huus, revolted to their side with all the troops remaining to him. This at least was what he had been

accused of by the voice of public opinion. The indignant emperor, not only caused Le Ling to be condemned by the utmost severity of the law, but ordered that his family should be involved in the punishment from which he had himself escaped.

Szema Tseen dared to hold a different opinion from the public, the court, and the emperor himself. Not satisfied with excusing Le Ling, he undertook to justify him; and after openly pronouncing a panegyric on this general, he dared to maintain that Le Ling had ingenued a surrender to the Huns in order to preserve, for the service of the empire, the wreck of an army, victorious over the enemy, and only conquered by the climate. A statement so bold, and perhaps, not well timed, excited to the greatest degree the anger of the emperor. The courageous defender was involved in the disgrace of him whose cause he had espoused. Szema Tseen was tried and condemned to death. The emperor thought himself acting mercifully, when he substituted for the punishment of death that of perpetual imprisonment.

This enforced seclusion, in removing Szema Tseen from the sphere of active duty, enabled him to devote himself again and entirely to study and research. It was in this second half of his life that he brought into use the materials collected during the first, and that he erected for himself the monument which has given him immortality.

The times were just then favorable for historical as well as for other studies. It was the moment of the restoration of letters. The old chronicles had perished in the general conflagration of the year 213 B. C. This destruction had been the work of an innovator, who, feeling that he could not control the present without destroying the recollections of the past, had, however, overrated his own power in believing it possible for him to triumph over the recollections and habits of a great nation. All his efforts to annihilate the ancient annals had only served to inflame the zeal of men of letters into an enthusiasm, which had rendered them all worthy of the honors of persecution. He had failed in his wish to efface the example of the ancients, and the traditions which he desired to get rid of, but he had, without particularly intending it, given a deathblow to chronology.

When the storm had spent its force, then reappeared on all sides, wrecks of ancient monuments, but lopped and mutilated and deprived of the props which had supported them. The recollection of great events remained, but of the intermediate details, which established and connected them, and explained the contradictions of evidence

no trace was left. We may imagine what would be the difficulties of those persons who undertook to become the founders of a new history. They must seek for every vestige of the ancient annals, collect the fragments, bring together the scattered shreds of chronicles, imperial, provincial, or municipal; examine all those material witnesses which, without being history, furnish its most authentic monuments, such as vases, articles of furniture, instruments, ruins, &c.; they must study sculptured images, and decipher inscriptions. All this must be done, and more difficult and more important still, they must lose no time in collecting all such fugitive indications as might enable them to appreciate the relative value of the written documents, according to their nature, origin, age, and the circumstances by which they had been preserved. The thing had become already difficult in China, a century after the burning of the books. Two hundred years later it would have been impracticable, and we cannot but wonder at the boldness of those western critics, who undertake to reform the labors of the Chinese critics, two thousand years farther from the time, in Europe, with an imperfect understanding of the language, and sometimes without having studied it at all.

We must acknowledge that here are many conditions to be fulfilled, and we should not be surprised to find them occupying a succession of learned men for many successive years. Szema Tseên accomplished the whole himself; and he who first, after the revival of letters, seriously engaged in historical researches, was also the one who had the glory of giving to his country a new body of annals; for we cannot compare with him the obscure persons to whom had been assigned the purely mechanical task of collecting materials, not even Szema Tan himself, who, as we have seen, had not time to make use of them. This is a thing, however, which the modesty of Szema Tseên, and his filial piety, would not permit him to acknowledge. On the contrary, he often ascribes to his father all the honors which he might deserve from the composition of his book. "My small talents," says he, "make it a duty for me to conform to my father's well arranged plans."

He made use of all that remained of the classic books, those of the temple of ancestors of the Chow dynasty, the secret memoirs of the Stone House, and the Golden Coffer, and the register called *Yü Pan*, or Plates of Jasper. It is said that he took from the *Leaou Ling* what concerned the laws; from the tactics of Hansin all that relates to military affairs; whilst the *Chang Ching* of Chang Tsang furnished him with the details relative to science and literature, and the *Le Yih* of Shoo Sintung those which belong to custom and ceremonies.

It was in this way that he composed the great work to which he gave the modest name of *Sze Ke*, or *Historical Memoirs*. This work, divided into a hundred and thirty books, and containing five hundred and twenty-six thousand and five hundred characters, is in five parts. The first, called the *Imperial Chronicle*, comprehends twelve books. It is consecrated to the actions of the emperors, and to the events in which the whole empire took part. The facts are chronologically arranged, and referred to their respective dates. The author has commenced his recital with the reign of Hwang te (2697 B. C.), and terminates it with the reign of Heaou woo, of the dynasty of Han, in a year rendered remarkable by the discovery of one of those wonderful unicorns, the appearance of which the Chinese consider the best of omens. This year was the hundred and twenty-second of the Christian era. The two last books of this part of the *Sze Ke* are lost, and have been supplied by the additions of Choo Shosin.

The second part, consisting of ten books is called 'Chronological Tables,' and contains nothing but tables, in form very much resembling our historical atlases. Each year occupies a vertical column subdivided into as many squares as there were feudatory states, or great offices, the holders of which are named. The last book which contained a catalogue of the great vassals of the Han dynasty, is lost. The same Choo Shosin undertook to supply the place.

The third part, in eight books, has the name of *Pä Shoo*, or 'eight branches of sciences.' The author treats successively of all that relates to rites, music, tones considered as the types of measures of length, the division of time, astronomy (comprehending astrology and uranography), religious ceremonies, rivers and canals, weights and measures. Szema Tseên gives an account in separate dissertations, of all the variations through which these different subjects had passed during the twenty-two hundred years, the history of which is embraced in his work. Four books relating to the arts, to music, to tones, and to the calender, have been lost, and replaced by the treatises of Choo Shosin on the same subjects.

The fourth part, in thirty books, gives a genealogical history of all the families possessing territory, from the great vassals and the dynasty of Ch'ow to the simple ministers or generals of the dynasty of Han. The family of Confucius is admitted as an exception on account of his great celebrity. The last book of this part has been lost and supplied like the others.

The fifth and last part consists of seventy books: one part is given

to memoirs on foreign geography. The rest to biographical sketches of greater or less extent, upon all such men as had made themselves remarkable in the sciences, or in the different branches of administration. The author concludes it by an abridged history of his own family, and it is there that he renders an account of his father's labors and his own, in the composition of the work to which this notice forms a sort of epilogue. Of this part of the *Sze Ke*, all the books from the thirty-eighth to the sixty-eighth are lost.

Such, in a few words, is the plan of the monument erected by Szema Tseën. One of its least merits consists in that arrangement of parts which we cannot fail to admire. The multitude of facts contained in this work, the clear and animated manner in which they are presented to us, the noble simplicity of the style, are quite enough to justify the high esteem in which it is held, and the praise bestowed on the author by two masters of the art, Lew Heäng and Yang Heung, who consider him possessed of the true genius for history.

The arrangement adopted by Szema Tseën in the *Sze Ke*, has ever since served as a model for all writers of authentic history in its different branches, or what they call, the great annals of the empire; the works of these different authors form the vast body of history known under the name of the 'Twenty-two Histories.' This classification has the advantage of separating the principal narrative from the details which encumber its progress, and at the same time of preserving these details, so important for enabling us to judge of the manners of an age, or the genius of a nation. We are, however, compelled to acknowledge that in dividing the annals of the state from the history of institutions and of individuals, Szema Tseën has eluded rather than surmounted one of the great difficulties in the art of the historian. The plan he has adopted makes his narrative dry and incoherent, and necessarily produces much repetition, since the recital of the same fact is often cut up and divided between the chronicle and the individual histories, as one or more persons have taken part in the same event.

We must not reproach the author with the great number of fables which he has collected from the books of the ancients and introduced into his. He shows clearly enough that he does not give these fables as realities, but only from a desire to preserve ancient traditions and curious stories.

We know no other work of Szema Tseën, than the *Sze Ke*. Father Amiot supposes him the author of seven, having, with an inconceivable degree of carelessness, mistaken the different parts of the

Sze Ke for different works. Probably on this occasion, as on many others, he derived his information from the bibliography of Ma 'Twaulin, or from the notes of Yun Szekoo upon the history of the Han dynasty by Pan Kew, in which case he has misunderstood what was said by these writers, and not taken the trouble to examine the original works. In this way he has transformed the ten chronological tables of Szema Tseên into 'ten models of good government;' and his uranography into 'a sort of astronomical romance, composed to celebrate such great generals as during their lives filled the earth with the fame of their exploits, and after death deserved to continue illustrious by giving their names to the worlds which shall, until the end of time, roll their orbs through the vault of heaven.' There is not in the writings of Szema Tseên, anything resembling this idea, which father Annot finds in his own imagination.

Notwithstanding the decree which condemned him to perpetual imprisonment, Szema Tseên was after a time restored to the emperor's favor, and nominated to a sort of literary chancellorship. He exercised this employment until his death, the precise time of which is not known. The Sze Ke was not published during his life; but after his death this book began to be known, and under the reign of Seuen te, (from 73 to 40 before the Christian era,) a nephew of Szema Tseên, named Ping Tunghow, took upon himself to publish it.

Some years after, under the reign of Wang Mang (A. D. 9 to 22,) the posthumous title of *Sze Tung Tseên*, one of the dignities of the imperial college, was conferred on Szema Tseên. We are, however, surprised to find that the man, who of all others contributed most efficaciously to the restoration of letters in China, by the composition of one of the finest works in the language, has not obtained a place among the great men to whom honors, almost divine, are rendered in the temple of Confucius. Should it be said that his having fallen into disgrace with the emperor was the cause of this exclusion, we can only reply that, in such case, posterity has proved itself more severe in its judgments than the emperor who condemned him. He at least revoked a decree more disgraceful to himself than to the great man who was its victim, and the nation which profited by the labors of Szema Tseên, has permitted the continuation of an injustice that should and might be repaired. Pan Kew, one of the most celebrated of the imitators of Szema Tseên, has consecrated to him the sixty-second book of the 'History of the first Han dynasty.' It is principally from this source that father Annot has drawn in the compilation of an incomplete and inaccurate article upon the great

historian, which he has inserted in his collection of portraits of celebrated Chinese. (*Portraits des Chinois celebres. Mem. Chin., tom. III. page 77.*)

Besides the notice of the Sze Ke given by Szema Tseen himself, in the epilogue which we have already cited, we should read the judgments pronounced upon it by the most able of the Chinese literati, as they are found in the 'Library' of Ma Twanlin. We may also consult father Amiot's memoir upon the antiquity of the Chinese (*Mem. Chin. tome II., p. 126 et suiv.*), and Gaubil's treatise on Chinese chronology (page 123 of the same work).

The king's library possesses many editions of the Sze Ke. One of them is remarkable for its typographical execution; the volumes are of that size which the Chinese call 'sleeve gems,' because they carry them in their sleeves as we should do in our pockets. Another edition printed under Keenlung, in thirty volumes, contains the notes of the various commentators, and all the explanations necessary to obtain a full and entire understanding of the text.

Note. On page 216, line 13, our author is in error, as the Sze Ke was completed *prior* to the commencement of our era.

ART. VI *Hostilities with China: communication for the emperor's ministers; the queen's plenipotentiaries; British forces; the white flag; and the occupation of Chusan.*

"COMMUNICATION, not hostilities, was the word I used," said viscount Palmerston, when in the House of Commons, on the 12th of March last, he replied to sir Robert Peel, who was calling for information to be laid before parliament,—calling for it because, in the heat of debate, "the noble lord had stated that hostilities were to be carried on at the charge of the country, and in the name of her majesty." (*Hear, hear!*) "I used the word '*communication*,' not '*hostilities*,' replied the viscount." (*Laughter!!*)

There can be no doubt that both the ministry and the parliament of Great Britain have been very much in the dark up to this hour, as to what kind of communication is to be had between their government and that of China; and the effusions of the periodical press in their metropolis show, that the ignorance is not confined to those in authority. We do not at all wonder that ministers wished to give

a pacific character to their expedition. Had they moved earlier in this direction, and years ago made their friendly communication, then it might have succeeded. For such we often pleaded; and now it has come,—but at an hour too late! The gauntlet has been thrown; the flag of truce disregarded; forts and batteries demolished; territory occupied; neutrality violated; captives taken; and men left dead and dying on the battle-field. However peaceful they may desire to be, the good people of Great Britain, after a friendly intercourse of more than 200 years, now find themselves at war with the Chinese. Hostile elements, long buried up and concealed from the public, have taken fire and burst forth. *War has begun!* But who can tell when and how it will end?

Concerning the appointment of plenipotentiaries, and the tenor of lord Palmerston's communication for Peking, little seems to have transpired either in England or in China. Very much, however, is depending on that communication, and its reception or refusal by the emperor. The plenipotentiaries were probably at the mouth of the Pei ho by the 4th or 5th instant, and a few days will be time sufficient to show what course the celestial dynasty will pursue towards these "outside barbarians." It might have been well to have had the pacific communication of H. B. M.'s foreign secretary proffered to the emperor's ministers at Teentsin prior to any acts which could by any means be regarded as hostile. And this we thought there was reason to expect; first, from lord Palmerston's remarks in parliament, and from the fact that the forts at the Bogue were left unmolested by a force, which, if disposed, might have leveled them to the ground in an hour. Almost every foreigner in China hoped and expected they would have been demolished. Such were not our own views, and we were glad to see them spared, since their destruction and a move on Canton would have cost immense suffering and loss of life,—and all without any certain prospect of affecting favorably the counsels of the imperial cabinet. But to such a pass have affairs now come, that peace or war are the only alternatives. And if the queen's representatives are expelled from the north, it will be the signal for active and extensive hostilities. 'The Tiger's Mouth may yet be stopped.

With the Chinese, the object will be, as it now is, to stay the introduction of opium, and to expel from their country those who are not reverently obedient to their laws.

With the English, the object will be, as it now is, to obtain reparation for losses and injuries suffered, and to seek those rights and immunities due from one independent and friendly nation to another.

The following is a list of the forces of H. B. M. now in the Chinese waters.

Her British Majesty's Ships.

MELVILLE, 74, bearing the flag of rear admiral the hon. George Elliot C. B., captain, the hon. R. S. Dundas.	CONWAY, 28, C. D. Bethune, esq.
WELLESLEY, 74, bearing the broad pennant of com. sir J. J. Gordon Bremer, C. B., Thomas Maitland, esq., captain.	VOLAGE, 28, Geo. Elliot, esq.
BLENHEIM, 74, Sir H. S. Fleming Senhouse, K. C. B.	ALLIGATOR, 28, H. Kuper, esq.
DRUID, 44, H. Smith, esq.	LARNE, 20, J. P. Blake, esq.
BLONDE, 44, F. Bouchier, esq.	HYACINTH, 20, W. Warren, esq.
	MODESTE, 20, H. Eyres, esq.
	PYLADES, 20, T. V. Anson, esq.
	NIMROD, 20, C. A. Barlow, esq.
	CRUISER, 18, H. W. Gifford, esq.
	COLUMBINE, 18, T. J. Clarke, esq.
	ALGERINE, 10, T. S. Mosson, esq.
	RATTLESNAKE troop ship, Brodie.

Hon. Company's Armed Steamers.

QUEEN, captain Warden.	ATALANTA, captain Rogers.
MADAGASCAR, captain Dicey.	ENTERPRISE, captain West.

Transports and Troops.

Allalevie,	Ernaad,	Mermard,
Blundeil,	Futtay Salam,	Mahomed Shah,
Bremer,	Hooghly,	Nazareth Shah.
Clifton,	Kite,	Rahamany,
David Malcolm,	Indian Oak,	Rustomjee Cowasjee,
Defiance,	Isabella Robertson,	Stalkart,
Eagle,	John Adams,	Sulimany,
Edmonstone,	Marian,	Victoria,
Elizabeth Amslie,	Medusa,	William Wilson.

Three regiments, the 18th Royal Irish; the 26th Cameronians; and the 49th Bengal volunteers; a corps of Bengal engineers; and a corps of Madras sappers and miners—say, about 4000 fighting men, comprise the land force.

With the usages of other nations, civilized or savage, at war or in times of peace, the Chinese have had little acquaintance or concern. In the business of national intercourse they have much to learn. The character of the *white flag* it will now be well for them early to understand and respect. Their childishness in crying "off!" "off!" whenever a stranger approaches their coast is contemptible, and deserves correction. The "flag of truce," of which hitherto they have known nothing, a few lessons, such as that received from the Blonde, will most likely induce them to treat with due respect. Mr. Thom's narrative of the visit to Amoy, and his account of the white flag, will be read with interest: we copy it entire.

"On Thursday, 2d July, at 9 A. M., having been ordered, with captain Bourchier of H. M. S. Blonde, to repair on board the admiral, a dispatch said to be of great importance was delivered to us, which we were instructed to deliver into the hands of the Chinese admiral of the station, or, supposing him to be absent, to deliver the same into the hands of the highest local authority resident at Amoy, so as to secure its safely reaching the dignitary for whom it was intended. The letter was addressed, 'From the imperial appointed naval commander-in-chief of the Great English nation, to his excellency the imperial appointed admiral of the Chinese nation, for H. E.'s inspection, &c.' It must be borne in mind that the officers of the celestial empire only permit foreigners to address them in the style of *petition*, or as *inferiors*, whereas this dispatch was called a *letter*, and addressed on a footing of perfect *equality*.

"With a view to fulfill the admiral's commands, the Blonde cast anchor off the port of Amoy about mid-day; a battery built for 5 guns, none of which then appeared mounted, and which guarded the entrance to the inner harbor, bearing from the ship N.N.E. $\frac{1}{2}$ E., distant about a mile. When we had been at anchor nearly an hour, a boat, resembling those used by the hong-merchants on Canton river, and bearing a red flag with the characters *Hoa fang ting seu chuen*, or 'crucizing boat of the Amoy district officer,' came alongside. Within were five or six low followers or servants, who on coming aboard said that they had been dispatched by the magistrates to inquire who we were, and what we wanted. They were told briefly in reply, that we had an important communication for the admiral of the station, and that if he came on board to see us, he should be treated with kindness and courtesy, but that if he declined doing so, we should lose no time in waiting upon him. To this they replied, that the admiral was at Chinchew, and requested us to go thither in search of him. We then inquired who were the principal mandarins of the district, and they answered that the chief civilian was a *fun foo*, or sub-governor of a district of the first order of the surname *Tsar*, who wore a light blue button, and the highest military officer was a *chung ying* or principal military commandant, surnamed *Chin*, who wore a crystal button: there was also a *taoutai*, or intendant, surnamed *Lau*, who occasionally visited Amoy, but was at that time absent. We therefore determined to deliver the document formally into the hands of the first two.

"Before leaving the Melville, the admiral commanded me to draw up a few lines in Chinese, explaining what was meant by a 'flag of truce,' and stating that such was held sacred by all civilized nations. The following document was drawn up to answer this end.

"The commanding chief of the Great English nation addresses this to the honorable officers presiding over this district, in order that peace and harmony may be kept, and war and calamity avoided.

"Behold! it hath been said by the ancient sages,—'the ten thousand kingdoms of this earth form but one house, and all mankind are but one great family of brothers'—thus although they may at times

have their differences, yet in the end all hope to drop their enmity and love each other as before:—this is a principle of human nature, applicable alike to all countries. The object of this, then, is to say, that a misunderstanding having unfortunately arisen between the two great nations of England and China, in order to restore their brotherly harmony as of old, it will be necessary for quiet, peaceably-disposed people to be continually coming and going between both parties for the purpose of speaking kind words, or delivering letters or such like. These people go utterly unarmed, and carry a white flag, which, with the exception of savages, is looked upon by all nations as a sacred sign. No violence is ever offered to their persons: on the contrary, all mankind look upon them as good men, and treat them accordingly: it answers very much the same purpose as a *mei-n chen pac* (board having the characters ‘avoid fighting’ on it) in your own honorable country. We therefore beg that you communicate the same to all your fellow-officers that they may know accordingly. At the same time distinct warning is hereby given, that if any of your people fire off guns or muskets at such white flag, it will be impossible for me, the great English chief, to prevent my people exacting a most fearful vengeance! Beware, therefore, beware!

“This document was delivered *open*, and in order to avoid all mistakes, was read to the official people at the capstan. They were asked again and again if they understood its purport; they replied as often that they understood perfectly that the white flag was to be held sacred. With this document and verbal message they departed, promising to return with an immediate answer. Within an hour, they came back, accompanied by another person of good address, apparently a head servant, who pulling out the document which the others had taken ashore, presented it to me, saying, ‘that the district magistrates had taken a copy of it for their superior officers, but as they did not dare to hold communication with outside foreigners, they begged to return the original document whence it came.’ To this he was answered, that, ‘in writing this document for the magistrates, we were merely fulfilling the commands of our superior officers, and therefore he *must* take it back.’ Upon this he said a few words to his followers to convince them of our reasonableness, and quietly put the paper in his bosom. Still anxious to know if he was indeed aware of the contents, we cross-questioned him, and found him quite aware that the white flag was to be regarded as a sign of truce and duly respected. He then asked the captain’s name, &c., to all of which we replied, that we should inform the mandarins fully when we landed, and as *they* did not like the idea of coming *on board*, we should have the pleasure of calling upon them *ashore* immediately after dinner; and begged him in the meantime to present our very kindest regards to them. When just going over the the ship’s side, we asked him which would be the better place to land, the pagoda or the fort? And after a moment’s hesitation he replied, that he thought the fort would be the better.

“At 3 P.M., accompanied by the 2d lieutenant, sir Frederic Ni-

cholson, we went into the cutter and pulled right for the beach close beside the fort. We had a white flag flying at the cutter's bow, and were quite unarmed. To our amazement, instead of the kind reception which we had counted upon, we found the beach lined by about half a dozen officers, and from 200 to 300 soldiers drawn up in hostile array, and manifesting the most unfriendly disposition. We run the cutter's bow on the beach, when myself and the 2d lieutenant went forward, and pointing to the white flag, said that we had a letter for the admiral, and wished to land in order to deliver it. In reply they said that the admiral had gone to Chinchew, and that if we dared to set a foot on shore they would kill us, or bind us hand and foot, and send us to Foochow foo. They showed that they were prepared to support what they said by deeds, for their spearmen and matchlockmen approached the water's edge until their weapons were within a yard of our bodies, and we could not have jumped ashore without literally rushing upon them. The conversation on our part was confined to begging them to receive and forward our letter, as they would thereby avoid a great deal of trouble, all of which was done with perfect politeness, and their only reply was, "off! off! Get you gone!" to which were superadded sundry abuses and imprecations. Finding it impossible under these circumstances to deliver the dispatch, we pulled off again for the frigate. In the meantime, captain Bouchier had seen our hostile reception from the ship, and had sent the 3d lieutenant, with an armed boat's crew to take possession of a large junk that was just leaving port. When the junk anchored under our stern, the captain of her was brought on board, who presented a written paper saying that he was only a merchantman bound for Chinchew, and did not know for what reason he was thus detained. We endeavored to explain that we merely wished him to carry a letter on shore for the magistrates, and that the moment he returned with an answer, that moment his junk should be restored to him. Upon this a paper was drawn up addressed to the officers, stating, that having sent a flag of truce to deliver a letter, it had been repulsed with threats and rudeness, and that we had determined to seize their junks, and stop their trade until they should consent to receive it. No reply was ever brought to this note, and the junk slipped away in the gray of the morning. Early on Friday morning we hoisted sail, resolving to stand in shore, and to make another attempt to deliver the dispatch under cover of the frigate's guns. It being perfectly calm, we could not weigh till 11 A. M., and at mid-day anchored close to the shore, the Chinese battery bearing off our larboard quarter distant about 500 yards. In order to explain our object clearly, a document had been written out in the morning in large Chinese characters on a piece of calico to the following effect.

"A clear and distinct notice. Behold! I the foreign *employé*, have received orders from my superior officer to land here and deliver an important dispatch to the honorable officers of this district, who in their turn are to hand the same up to H. E. the admiral of the station, which being done, we depart hence immediately, having in fact no other business here

"Now this is to say, that having received such a commission from my commander, I dare not do otherwise than execute it, and am determined, therefore, to deliver the said dispatch into the very hands of the honorable officers of this district, and as for your threats of killing me or binding me, I regard them not! If you consent to receive this dispatch, you will thereby avoid giving birth to a very serious affair; if you decline to receive it, you will thereby bring upon yourselves a great calamity: lo! happiness and misery are in your own hands: say not that we failed to give you due warning beforehand. These words are true."

"With this hung out so as to be legible at a great distance, and with the white flag flying as before, we went to the same place to repeat the experiment in the little jolly-boat, with five men and boys *utterly unarmed*. It may here be mentioned that the officers had been busy all day making warlike preparations; their best guns had been placed in the battery, three pieces more were mounted at the landing-place, the beach had already become an encampment, being covered with soldiers' tents, and it would appear that they did not contemplate confining themselves to the *defensive*, for several large junks had been towed down from the harbor in the course of the morning, and were being mounted with cannon and soldiers, no doubt with the intention of attacking the frigate. Everything in fact denoted the most determined hostility.

"When we reached the landing-place, the officers and troops were drawn up as on the day before, and a considerable crowd of spectators had assembled, no doubt from curiosity, to witness the scene. Fearing some treachery, I had ordered our men to back the boat to the beach, and, in the event of the Chinese seizing me, to make the best of their way to the frigate. When about 5 or 6 yards off shore, I sat over the boat's stern, and holding out my "notice" to the mandarins requested them to peruse it. Their fury was beyond all bounds, and seemed to be aggravated by the surrounding people reading it as well as themselves. I told them that being most friendly disposed towards the Chinese, I had come at great hazard to speak to them words of peace and kindness, as I could not bear the idea of injuring them. They replied with threats and curses, making the well known sign of cutting off the head, &c., &c. At this time we were scarce a couple of yards from the beach, and our men called my attention that their soldiers were wading into the water to seize the boat, upon this I told them to pull a stroke or two, and when 8 or 10 yards off stood up in the boat, and said with a loud voice, 'I now ask you for the last time, will you receive it or not?' 'No!' they all roared simultaneously, 'we fear you not;' and other expressions of defiance. Seeing all hope of delivering it gone, I ordered the men to pull back to the ship, and they making the boat spring with the force of their oars, I lost my balance and fell: a most lucky fall! as just at *that very moment* a well directed arrow flew over the spot I had quitted, and struck the bottom of the boat with such force as to shiver its head to pieces; *one moment* sooner and it had passed through

my body. A matchlock bullet hit the stern of the boat a couple of inches from the coxswain's back, two or three more passed close by our heads, a couple of Chinese field-pieces were discharged either at us or at the ship, and the troops were getting ready for a general discharge which would certainly have killed the whole of us; when a circumstance took place which completely turned the tables in our favor, and most justly punished the Chinese for their cold-blooded cruelty. Captain Bourchier had been observing the hostile attitude of the officers and soldiers, and being apprehensive for our safety, had got the after guns of the frigate to command the beach, so that when the Chinese troops were just on the point of firing the fatal volley, a couple of 32 pound shot came bowling in among them, which soon made them quit the jolly-boat to attend to their own safety. I had scarce recovered from the momentary stupor into which amazement at the barbarity of the Chinese had cast me, when a confused crowd of officers, soldiers, and spectators, each flying for his life danced before my eyes! A few moments before, they had, in defiance of the law of nations, attempted to take *my* life; *now* the same measure they had meted out to *me*, was being amply measured out unto *them* again! Scarce had they finished their menaces and loud protestations of defiance, ere they were scattered like chaff, every one seeking safety in flight, save some ten or a dozen, whose carcasses remained on the beach, never to fly more!

"On returning to the ship, as many guns as possible were made to bear on the fort, and those junks which had in the morning been filled with soldiers, and we battered them at intervals for nearly a couple of hours; the fort was riddled and nearly unroofed, but being well built, we could not succeed in battering it down. In the meantime, the noise of our firing had attracted people from far and near, and the tops of the hills and all high places were crowded with men, women, and children, as far as the eye could reach!

"By orders of captain Bourchier, the following document was drawn up in Chinese.

"The English military chief —— hereby addresses this to the common people of Amoy, that they may thoroughly understand.

"Whereas I, the said military chief, having received orders from my commanding officer to repair hither from the purpose of delivering an important letter, which they ought in their turn to hand up to H. E. the admiral of the station, and fearing lest they might not understand our foreign manners and customs, did first upon my arrival address them a letter, stating, that among all foreign countries a white flag was the emblem of peace, that the people making use of it were respected as good people and never injured, and that therefore relying upon this universally admitted law of nations, I should send some unarmed people ashore with a white flag to deliver the said letter, whom I expected to be treated with kindness and respect. At the same time I gave them to understand distinctly that if they dared to fire upon my flag of truce, or otherwise injure my defenceless people, I should exact at their hands a dreadful vengeance

“This, then, is to state that yesterday, when I sent my first flag of truce, it was repulsed with threats and curses, a procedure quite unworthy the majesty of a great nation! But what is still worse, this day when I sent an officer in a little boat with five unarmed men, to deliver the said letter, and speak words of peace and kindness, your officers fired at them, and were within an ace of murdering the whole party. This is indeed most detestable! I, the military chief, could not but fire in return in order to save the lives of my own people, and avenge the unprovoked hostility of the mandarins. But I have no enmity against you, the common people of the land, and if any of you have suffered injury from the fire of my ship most sincerely do I lament it; and you must rather impute this to the mistake of your own magistrates, than to any bad intention on my part. Had I had any wish to kill you, what difficulty should I have had in slaughtering you by tens of thousands at a time! But such is far from my wish, and you have seen with your own eyes that I have confined my fire to the forts and war-junks. This is issued for the right information of all the Chinese common people.”

“This document was sent by the 2d lieutenant, with two armed cutters, to be pasted upon the wall of the fort, but before it could be done, the party who had landed were attacked by the Chinese soldiers, and captain Bouchier, feeling anxious lest the boats’ crews should be cut off, hoisted the signal for their recall. They came back bringing with them the shields and spears of those who had been killed, and the above notice was afterwards put into a bottle, and cast overboard, when a fisherman was observed to pick it up. An armed boat was next dispatched to cut the cable of a large junk lying near us (one of those which had been taken up for their troops), and set her on fire. This was done but the fire went out ere she had drifted half way up the harbor. The ship was then ordered to be got under weigh, and about 1 p. m., we resigned the large town of Amoy once more to its amazed and panic struck inhabitants.

“I consider this affair which took place off Amoy as likely to produce several important consequences. The common people witnessed our pacific but ineffectual attempts to deliver the letter intrusted to our charge, and they also witnessed their own magistrates and soldiers fire upon our unarmed boat’s crew. They heard the loud note of defiance set up by their own troops and officers, the next moment they saw them flying before a despised, barbarian ship, each more anxious than the other to save his life. They saw their immense town at the mercy of the foreigners, and the perfect inability of their own soldiers to drive them away, and yet they saw victorious foreigners spare the town, and confine their vengeance to those cruel rulers who commanded the affray. It is only to be regretted that we had not had a steamer which by being lashed to the Blonde might have taken her up in front of the town, when selecting the different public offices, we might have battered them down one by one or blown them up. This would have served still more strongly to show the people, that our quarrel was with the rulers *alone*, and not with *them*. Perhaps,

however, this was not absolutely necessary in our case, for it was no deed done in a corner, having been witnessed by at least a hundred thousand spectators. Moreover, the quarrel having originated concerning "a white flag," this will now be recognised all over the empire as the foreign emblem of peace.

"As to the wisdom or propriety of delivering a communication of the kind at Amoy, that is not my province to discuss, but as to the necessity of doing what we did, I hereby solemnly declare and aver, that but for the merciful providence of almighty God, and the well-aimed and well-directed fire of H. M. S. Blonde, myself and every individual in the jolly-boat had without doubt been most barbarously murdered. The above narrative is true according to the best of my knowledge and belief.

"On board H. B. M. frigate Blonde, 7th July, 1840.

(Signed)

"R. THOM."

Concerning the occupation of Chusan by the queen's troops, we will here introduce such information as we can collect both from private letters and public journals. The first authentic account of this event was brought to Macao by the steamer Enterprise, which arrived off Macao on the evening of the 31st ult.

Saturday, July 4th, sir Gordon Bremer, having preceded H. B. M. commissioners, appeared before Tinghae, on board the Wellesley, and demanded the surrender of the town. Some further communication followed: the Chinese officers said they were weak, and the English strong, yet they could not surrender, nor promise not to fire—the English must come and take them, while they must fight.

On Sabbath morning, it was observed that the Chinese had been, during the night, throwing up some defenses; and they were then told, that till 2 o'clock P. M. would be allowed them as the limit of the time for surrender, at which hour a gun would be fired from the Wellesley, and if replied to, that reply would be the signal for opening a fire on their junks and defenses. At 2 o'clock, the Wellesley fired, and, having taken aim, fired *truly*. Immediately the fire was answered from the junks and from ten or twelve guns on shore—one a long brass piece, made by Richard Philip, in 1601. They all were soon silenced, and the debarkation of the troops commenced. As they reached the junks a dozen men were seen on board, some dead and some dying. Among the former was one, an officer, who had, the previous day, been on board the Wellesley. And another military and naval officer, the chief in command, was said to have died the next day. Two or three wounded persons were carried on board the ships, in order that they might be taken care of, and their wounds be

dressed. The chop-house, at which the first shot was directed, was knocked to atoms, and many other places were much injured.

In the course of the afternoon, the troops having posted themselves on a piece of rising ground commanding the city, the British flag was hoisted under a royal salute, and, we suppose, formal possession of Chusan was then and there taken in the name of her Britannic majesty, queen Victoria.

Thus, on the 5th of July, *A. D.* 1840, being the 7th day of the 6th month in the 20th year in the reign of Taoukwang, a part of the dominions of the Great Pure dynasty fell into the hands of a foreign power. "China must bend or break."

The darkness of night approaching, and the Chinese having broken down one of the bridges, and thus obstructed the road to the city, it was concluded to postpone a formal entrance till the next morning; and, having thrown a few shells and shot over the walls in order to silence some small guns and matchlocks, the work of the day—on the part of the assailants—then closed.

On Monday, the 6th, at 3 *A. M.*, unfortunately a fire broke out in the suburbs of the city, "and," says a correspondent, "it probably arose from the carelessness of our people quartered there, though it might have been caused by incendiaries." At daylight, when the troops marched up to enter the city, on opening the gates they found it deserted—the people having fled, excepting a very few servants who had shut themselves up in the houses and shops of their masters. In the course of the day, efforts were made to quiet the fears of the people, and to induce them to return to their houses.

Admiral and captain Elliot arrived this day, the 6th, and the *Melville* having struck on a rock, they were obliged to quit her for the *Wellesley*. She was being towed astern of the *Atalanta*, when she struck. Some of the other vessels also grounded on rocks while going into Chusan.

On the 7th, Messrs. Morrison, and Gutzlaff and Clarke (the latter having been named civil governor) went to the office of the chief magistrate to search for and examine all its records, to hear complaints, &c. The furniture of the establishment was found all situated as if the occupants had fled without a moment's warning. The *Blonde* arrived in the evening. Mr. Clarke having declined the governorship, brigadier Burrell was made governor of Chusan.

On the 9th, the *Melville* was towed into harbor, in order to be cleared and hove down, for the purpose of repairing injuries sustained by striking on a rock when near Chusan. This day a party was

dispatched to the mouth of the Ningpo river, in the *Blonde*, the *Queen steamer*, &c., and were there in correspondence with officers on shore, endeavoring to procure provisions.

On the 10th, an attempt was made to deliver into the hands of the high officers a copy of lord Palmerston's letter designed for the perusal of H. M. and his ministers at Peking. A small trading junk was taken, and a note sent by her desiring that officers might come off. A polite answer was received from the lieut.-governor and tetch, promising to send a deputation *after* one had first waited on *them*. This answer was given on the 12th; and in the afternoon of the same day, a deputation, consisting of Messrs. Morrison, Clarke, and Astell, and captain Bethune, was sent to the shore, who delivered into the hands of two officers, wearing blue buttons, an open copy of the translation of the letter.

On the 13th, captain Elliot went, in the steamer *Queen*, to confer with the admiral, and in the afternoon they both in company returned in the *Atalanta*. During his absence, the lieut.-governor and tetch sent a letter, and with it returned the copy of lord Palmerston's communication, which latter was not received on account of the plenipotentiaries' absence. A deputation then followed, but did not come on board ship. An attempt was also made to return the communication by the junk which had carried in the original note on a previous day. This slight was duly noticed.

The following letter, dated at Chusan on the 15th, we copy from the Canton Register.

"On the evening of Wednesday, the 8th July, I landed at Chusan: at the landing-place there is a town, consisting of one large, and two or three small streets, not unlike part of the Honan suburbs, which is called the outer city. This is joined by a paved road to the city of Tinghai, which is about three quarters of a mile from the beach.

"It seems that on the 5th instant the Chinese admiral and other officers had been invited on board the *Wellesley*, when — pointed out to them her large guns and explained the irresistible effects of the broadside of a man-of-war; to all of which the admiral (being a dull, stupid man, as — says) merely replied, 'it is very true, you are strong and I am weak: I know it is of no use resisting, still I must fight.' Or words to that effect. On the morning of the 5th, as the troops were preparing to land, the *Wellesley* fired a shot, calling the Chinese admiral to surrender, but the admiral returned his fire from his junks and a few wretched guns on shore, with considerable spirit. Some say he only fired one round, other say more, but the guns were badly served, and though many of the shot struck the ship, yet they did no execution. The fire was then returned from the *Wellesley*, *Conway*, *Alligator* and *Cruizer*, and in one minute more all the Chinese troops had disappeared. The English then effected their landing without opposition, and the officers commenced destroying the wine stores, in order to prevent the soldiers and sailors from getting intoxicated. The outer city appears to have been a perfect depot for amshoo: in fact, this seems to be the great product of the island; for though the officers broke several thousands of large jars, until the liquor flowed through the streets in sounding torrents, yet plenty

remained to make several sailors drunk, and these, chiefly men of the transports who rowed the troops on shore, setting to work with a will, and being zealously seconded by the Chinese boat-people and peasantry, in the course of a few hours the outer city was literally gutted. I passed through the place on the 8th, all the shops (there are few dwelling-houses in the outer city,) had been broken into and plundered; the streets were still flooded with stagnant wine, which emitted an intolerable stench. I felt a strong inclination to vomit as I passed through the disgustingly filthy streets; never did I behold a place so likely to produce the yellow fever or the plague. I have since been down there several times, and every time the stench appears to get more intolerable. Some people say that it is perfectly impossible to clear out these worse than Angean stables, and that the best plan will be to set fire to the whole concern, and begin anew. But to return to our tale.

On the 5th, a couple of shells were pitched into the city, but still there was no flag of truce held out; on the contrary, they kept firing with their matchlocks on our pickets.

On the morning of the 6th, our troops advanced to storm the city of Tinghae; they found the bridge over the canal, or moat, that extends nearly all the way round, broken down; the gates were shut, and not a soul upon the ramparts. Some of our soldiers clambered over the walls, and opened the gates, when they found the city utterly deserted by its inhabitants. All the houses were shut up, and the silence of death reigned through all the streets. The people had availed themselves of the breathing-space allowed them on the previous night to remove their families and valuables into the interior, and we think that by far the greater part of them have since crossed over to the main land.

The Chinese, no doubt, expected to be put to the sword, and their women abused; this, indeed, is as they would have treated us, having no idea of what we call "civilized warfare." No one has been killed in cold blood that I am aware of. Our European soldiers, especially the 26th, have conducted themselves very well; and all the excesses that have taken place at Tinghae are chiefly laid to the door of the Bengal volunteers; indeed, the Chinese get on very much better with the Europeans than with the native troops.

Since our arrival here, the government has been directed by brigadier general Burrell, who has taken up his quarters at the military commandant's. Under him Gutzlaff has managed the civil department pro tem, and lives with your humble servant at the chief magistrate's public court. —, it is said, will assume the duties of chief magistrate to-morrow; even I felt anxious to be "dressed in a little brief authority," and actually played second to Mr. Gutzlaff for two or three days, but found it to be such a thankless office — that of a mandarin — that I was infinitely better pleased to get rid of it than ever I was to get into it. For instance, if a man could speak good mandarin I would listen to his complaint; but if he could only speak the patois of the place — which none of us can understand well — I was obliged to dismiss him with his grievances unredressed. The Chusan people are quiet and inoffensive; they like anything better than hard blows; but a more subtle, lying, and thievish race it never was my luck to live amongst. E. g. — A fellow petitioned me, saying that his old mother was dead and begged permission to carry out her coffin. His petition appeared to me to be perfectly reasonable, and I concluded that this man was a model of filial affection. But when the coffin was passing through the gate, one of the sentries lifted up the lid with his bayonet, and found it full of the richest silks.

Another time, a dyer by profession petitioned me, saying that he had been carrying out his wife's and mother's clothes, when they were taken from him by the guard at the north gate. My heart was touched; I saw in "my mind's eye" the poor females shivering with cold and wet on the tops of the hills, and actually walked a mile and a half with the man — leaving my business for the express purpose — to get him back his wife's and mother's clothes. When we got to the north gate, we found a great many clothes which had been detained during the day. I told my friend to select his wife's and mother's from among the lot; the rogue lost no time in helping himself to some of the best, and the theft was discovered too late to be remedied. The real Simon Pure who had lost the good clothes, worried me with his petitions for two days, praying me to get them back, but I could do nothing for him.

"On another occasion when passing before the eastern gate, I saw a simple-looking fellow carrying out two large panniers full of ashes. It struck me—'thou must be a very honest innocent fellow indeed to carry dust and ashes when others won't look at less than silks and satins.' So I put my fan into one of his panniers, and found it filled with beautiful silk and fur clothes and money at the bottom, and the other pannier contained the same things. His worship gave the simple-looking fellow 24 hours fast and confinement for the trick, and the clothes and money were restored to the rightful owner.

"Such are a few specimens of the Chinese people, at least of such as are left to us,—for I believe that every respectable individual has left the place."

The accounts we receive of the natural scenery, the agricultural productions, and commercial advantages of Chusan vary very much. Sometimes, "the country is delightful, and the people mild, quiet, industrious, and enterprising, their well-cultivated soil yielding them an abundance of rich produce," &c. At other times, everything is in the opposite extreme—most positively bad. For the present, it will be safest to assume the mean of the two extremes to be the truth. The following extract, dated the 19th, we copy from the Canton Press.

"On Friday morning, the 17th, we started on a sort of exploring expedition to the interior. The party consisted of 4 officers, 20 Cameronians, and some Bengalee camp followers. After marching about 7 miles, we came to a large farm, the landlord of which was good enough to lend us his temple of ancestors where we breakfasted, and passed a few hours till the sun began to descend, when we marched home again, very much to our landlord's satisfaction, for he seemed vastly well pleased to get rid of us. We found the interior beautifully fertile and most highly cultivated. The paddy is superior to anything that I ever saw at Canton, and will be ripe for the sickle they tell me in about 20 days. We saw no towns, and I rather think that with the exception of Tinghae and the outer suburbs no town properly speaking exists on the island. Every farm has got a cluster of cottages around it, forming as it were a little hamlet, where they live as one large family. The farm we stopped at seemed a very large one, and might contain 200, perhaps 300, inhabitants. They did not seem to possess any great overplus for the purposes of trade, for when we called for provisions for breakfast, and offered money for them, the utmost the whole hamlet could muster for sale were 2 fowls and 62 eggs! There was an officer from the commissariat with us who wanted to buy cattle for the army—but though each farm had its bullock, or perhaps 3 or 4, yet these animals were used for tilling the ground, or grinding the corn, and they would on no account consent to sell them. In all the march the commissariat officer could only manage to purchase one large bullock for \$20, and cow with her full-grown calf for \$30. I, at the same time, purchased a milk goat and her kid for \$5. It is hard to say whether the people in the country were kind or unkind to us. The ignorant peasantry, the regular clodhoppers of the land, gaped and stared and laughed as Chinamen laugh, and then went to hoe their fields again. At every little hamlet we passed we stopped to read and paste up a copy of our proclamation taking possession of the island in the queen's name. The country-people did not seem to care, or more likely, they did not understand what we were about. Like to the citizens of London when Buckingham tried to persuade them to proclaim Richard, duke of Gloster, king, they

'Like dumb statues or like breathless stones stared at each other'—

And we may add, (though not in the original) laughed, and laughed, and laughed again.

"With the educated people it was different. They offered no opposition, as it would be inconvenient to come to blows, but in spite of my most honied expressions, and my most persuasive arguments, I could plainly perceive that

they were dissatisfied. I do not now hesitate to call the idea, that the Chinese (especially of this quarter) are displeased with their own government, and would join us from choice the moment that the British flag was unfurled — an idle dream. The people of this place seem to be peaceable enough, for I walked yesterday and the day before, quite alone, 3 or 4 miles into the country. True I was armed, but if they had any positively hostile intentions, they might have made minced meat of me had they chosen. They seem to stand in great awe of our fire-arms. I would not estimate the whole of the population of the Chusan group at over 50 or 60,000 souls, and the greater part of these are miserably poor and half naked. All that I can make out of their commerce is that they distill their surplus grain, and ship the spirit to Ningpo, returns for which are made in silks, stuffs, earthenware, &c., &c., which are retailed here to meet the limited wants of the islanders. I question much if a lac of dollars was turned over here in the way of business in the course of a whole year. Almost every farm has a little cotton planted for domestic use, and a little tea for home use; but I have not yet seen any native silk, and I rather think that there is none. I send you herewith four musters of native Chusan tea quoted to me at 170, 160, 240 and 320 cash, per catty. I had some intention of buying it all up, hoping that from the novelty of the thing, it might perhaps fetch as good prices as the Asám tea in the London market. The quantity however is certainly not much. The only dealer in the article thinks he might procure for me a hundred, or possibly two hundred catties. In short, everything here is on the most dwarfish scale, and many years must elapse before that this can become a great commercial place, and the ideas of the people, and the class of inhabitants must undergo a total change. The revenue is not very large, some 15,000 taels in money, and about double that in corn. I feel sorry to add that since the date of my last letter matters here have rather gone back than improved. It is said that disguised soldiers have been here from Ningpo, taking down the names of those who traded with the English; the consequence is, that many of the traders here being Ningpo people, or having relations at Ningpo, have been frightened, and some of the shops formerly opened are now shut up.

"The admiral and Morrison started this morning for Ningpo, and will be back to night. They are blockading all that line of coast, but vessels from Tinghae with English passes will be allowed to go up—i. e. by our squadron, but of course, all such people if seized would be hanged as traitors by their own government."

One of the objects of this visit to Ningpo, as well as of that of the 9th, was the establishment of a blockade, to extend from Ningpo to the mouth of the Yangtsze keäng. The Chinese law had been declared in force in Chusan for natives, and consequently opium was forbidden within the port; outside, however, the drug was selling freely, and "it was hoped it would act as a magnet to concentrate there a general trade." The latest date we have seen from Chusan is the 6th August, down to which time "the city was deserted, and the shops shut as much as when the troops first landed."

ART. VII. *Journal of Occurrences: attack on two British officers; abduction of Mr. Stanton, with correspondence relative thereto; hostile movements of the Chinese; attack on the Barrier; neutrality of the Portuguese: tsotang's edict; foreigners in Canton;*

foreign commerce; U. S. ships; blockading squadrons; Lord Palmerston's communication at Teentsin; H. B. M.'s reinforcements; state of the country, &c.

1. *An attack on two officers*, belonging to one of H. B. M.'s ships, was made during the evening of the 4th instant, by a gang of Chinese robbers, six or seven in number. It occurred about half past 9 o'clock, in a street not far from the office of the British superintendents in Macao. While passing down to the Praya Grande, the two officers were suddenly seized upon at the same instant: one by three or four stout Chinese ruffians, who threw him to the ground, jumped on him, pulled off his shoes, rifled his pockets of seven or eight dollars, and a watch, which they obtained by wrenching it from the chain. Disengaging himself from their grasp, he sprang for the rescue of his fellow-officer, who had been accosted by three or four of the same gang. On seizing him, they threw a chain around his neck, and bringing him to the ground, hauled it taut. In this position they took from his pockets whatever of money they could find; and one of them had prudently taken himself away, when the first officer coming up laid another one prostrate, and the other fled. The gentlemen then both proceeded to the Portuguese guard-house, and obtained from the officer on duty a corporal and six soldiers, and went in pursuit of the robbers. But the search was fruitless, for nothing could be found of the Chinese who made the attack.—We have been the more particular in giving the details of this case, because the reports, concerning the attack, have been contradictory. Through the kindness of a friend, the preceding particulars were obtained from a source that warrants us in giving them to our readers as perfectly authentic and true.

2. *The abduction of Mr. Stanton*, on the morning of the 6th instant, is a melancholy case. He is a young man, about 22 years of age, a student of divinity from Cambridge university, England,—remarkably amiable, and the enemy of no one. He arrived in China in the winter of 1838–39, as private tutor to the sons of Mr. Turner. On the decease of Mr. T., it became necessary for the two sons to return with their mother to England. Mr. Stanton, in the absence of a chaplain, had been called on to conduct divine services in the British chapel; he had also given his leisure hours to the study of the Chinese language; and on the departure of the Turners, he remained behind, with the intention of making himself master of the language, in which he had already made considerable proficiency, studying the Fuhkeen dialect.

For a long time, it seems, he had been in the daily habit of bathing, at an early hour, with some others, at Cassilha's bay; and had agreed, on the evening of the 5th, to meet his friends at daylight on their way to the beach, that they might bathe together, as they had often done before. But so early was he out, on the morning of the sixth, that when the others came to the beach, nothing was seen of him, or of aught else to excite suspicion—for he had often come and returned before the others reached the place; and it was near noon

before the people in the house where he was residing, became aware of his not having returned. The fact being known, at once excited alarm and concern; and messengers were hastily dispatched to all parts of the town, while his friends scoured the beach from one extremity of the bay to the other. Nothing at all could be heard of him in the town, or in the villages, or at the Barrier. It seemed certain that the Chinese in Macao had no knowledge of the manner in which he had disappeared. He might have been drowned, but it was more probable that he had been abducted. Fearing the former, fishermen were sent in their boats to drag for his body. Thus passed two days and two nights—Thursday and Friday—without anything transpiring to indicate what might be his fate. But on Saturday, the 8th, a rumor was abroad of his having been seen, badly wounded in the head, and his clothes bloody, in custody of the notorious Woungchung, near the Bogue, at a place called Stone-house. In the afternoon of the 9th it became known in Macao, that he was in the custody of the Chinese government in Canton. We forbear, for the present, to give the rumors which have been circulated concerning his examination by the provincial authorities. He is, we have good reason to believe, retained as a prisoner of war; is well provided with clean clothes, wholesome food, a servant, and a good supply of Chinese books—but entirely cut off from all communication with his friends. There is nothing, that we know of, to indicate in the slightest degree, what may be the probable length and termination of his captivity.

On Thursday afternoon an express was sent over to H. B. M.'s squadron at Kapshuy Moon; and next day the steamer *Enterprise* came into the Roads, with captain Smith on board. The following correspondence evinces the interest that was taken in Mr. Stanton's case by that officer, and by the British community generally.

(No. 1)

To captain Henry Smith, R. N., }
senior officer of H. B. M. squadron {

Macao, 9th August, 1840.

Sir,—We now address you in consequence of the disappearance of a British subject, Mr. Vincent Stanton, officiating clergyman in the English chapel, who has now been missing since the morning of Thursday, 6th inst., under very mysterious circumstances.

His friends, deeply distressed at the event, have been most active in their endeavors to ascertain his fate, which they felt rested unfortunately only between two alternatives, drowning or seizure by the Chinese; the result of their inquiries is an almost general conviction that Mr. Stanton is in the hands of the Chinese. We have therefore earnestly to beg you will take such measures with the Chinese as may attain the release of our fellow-countryman.

When thus soliciting attention to the individual case at present the subject of our sympathies, we would take the opportunity of requesting your serious consideration may be bestowed on the position in which British subjects and British property are now placed here.

The well known edict, issued by the viceroy of the province, offering rewards for the seizure or assassination of British subjects, and which was stuck up in Macao—the notorious lurking about in the neighborhood of the gang who burned the “*Bi banno*” and committed the atrocities on the “*Black*

Joke " — the assembling of a large fleet of war junks, full of soldiers, close to the shore in the Inner Harbor — the large bodies of Chinese troops quartered not only at the Barrier, but actually within the precincts of Macao, coupled with frequent insults and robberies; all these facts prove very evidently that the seizure of Mr. Stanton is only a further step in the system so long threatened, and which can alone be checked by energetic measures; whereas, any delay or impunity will embolden the Chinese, and we may soon have outrages of a more sweeping nature to lament.

In applying to you as senior officer of the station, we feel bound to state that his excellency the governor of Macao has shown every desire to afford us all protection in his power, and we doubt not you will find him ready to coöperate in any measures that you may deem advisable.

We have the honor to be, Sir, Your most obdt. servants, &c.

Signed by all the British subjects in Macao.

A. R. Johnston, esq.

(No. 2.)

Deputy Super't. of British Trade in China, Macao.

Sir, — We inclose a letter addressed to captain Henry Smith, senior officer of H. B. M.'s, squadron in this neighborhood, which we will thank you to hand that officer. We leave the letter open for your perusal, and trust you will support its prayer.

We are, sir, your most obedient servants,

Macao, 9th August, 1840.

Signed as above.

(No. 3.)

Macao, 11th August, 1830.

Gentlemen, — I have the honor to acknowledge the receipt of your letter of the 9th instant, acquainting me of the distressing circumstance of the mysterious disappearance of Mr. Vincent Stanton; since the date of your letter authentic information, as you are aware, has been received that this unfortunate gentleman is in Canton in the hands of the Chinese authorities.

The deputy superintendent has addressed his excellency, the governor, demanding his interference for the restoration of this individual, and I have myself had an interview with his excellency on the same subject, who I am convinced will use every effort to obtain his release; and I will continue to press upon him by every means in my power the necessity of taking some immediate steps for the prevention of the recurrence of so gross a breach of neutrality as the seizure of unoffending persons residing within the limits of the territory of Portugal, and under protection guaranteed by various treaties.

In the meantime the British community residing in Macao may rest assured that their situation shall not be neglected by me.

I have the honor to remain, gentlemen,

Your most obedient humble servant,

(Signed)

H. SMITH, Captain and Senior Officer.

To the British subjects residing in Macao.

The following letter, addressed by capt. Smith to —, and other British subjects in Macao, was circulated for general information on Monday the 17th, on which day it was dated.

(No. 4.)

Sir, — As the British community residing in Macao must be deeply interested in the fate of Mr. Stanton, lately seized by the Chinese, I have now to request you will be pleased to make known to them, that assurances have been received from the governor of Macao by H. M.'s officers, that the taoutae Yth, left Macao at 7 p. m., on the 11th instant, for the sole purpose of laying before the viceroy, Lin, the strongest demands for the release of the aforesaid British subject; — and H. E. has been kind enough to state that he will make known at the earliest period the result of this officer's mission

I have, &c.

(Signed) H. SMITH

3. *The hostile movements of the Chinese*, now more than ever before, assumed a threatening aspect. It was evident that there was something musty in the camp—"some foul play brewing somewhere." The taoutae (or the intendant of circuit) returned from Canton, or wherever he had been, on Monday night. Strange rumors had preceded him and on Tuesday some additional troops were seen collecting in the vicinity of Macao.

For the sake of our readers abroad, it may be necessary here to remark, that Macao is the extreme southern part of the island of Heängshan extending from N. E. to S. W. about two miles, and is connected with the island by a long narrow neck, three quarters of a mile in length, and twenty rods broad. Across this neck, there was built centuries ago a strong high wall, partly of stone and partly of brick, forming a *Barrier*, beyond which foreigners are not allowed to pass. It has one gate, usually guarded by a few soldiers, and is the only entrance into Macao by land, being a great thoroughfare for the people of Heängshan. Within this Barrier, the ground (so far at least as foreigners are concerned) is under the jurisdiction of the Portuguese, and is regarded, we believe justly, as neutral territory. Cassilha's bay is far within this limit. Macao Roads are off east from the Barrier and the town; on the south side, off the Praya Grande, is the channel between the town and the Typa; on the west, between the town and the Lappa, is the Inner Harbor, the waters of which set back along the neck on which the Barrier is built, and beyond it to Tseënslian (Caza Branca), which is the residence of the keunmin foo, or sub-prefect of Macao. The waters of the Inner Harbor have also been regarded as neutral ground. About one half of Macao—the southern part, is defended by a wall, running from the east end of the Praya, including St. Francisco and the Monte forts, over to the Caza Gardens. The Portuguese inhabitants, say 5000, live within this wall: they have several churches, schools, and hospitals, a custom-house—with six forts, mounting about 150 guns, and troops to the number of four or five hundred. Of Chinese, in the town and villages within the Barrier, there may be 30,000; the tsotang, or under-magistrate (till the coming of the taoutae, the chief and the only Chinese magistrate) resides inside the walls. Near by his office there is a custom-house, connected with the provincial government in Canton. The original seat of the tsotang was at Mongha. The taoutae has his nominal residence at the custom-house near the tsotang's, though he has usually resided at the New Temple (otherwise called *Leenfung meau*) a hundred rods this side the Barrier, at the end of the neck, under the brow of a hill. Since the arrival of the taoutae, in January last, there have been under his command, about two hundred troops quartered in Mongha, a hundred or two more beyond the Barrier, with a small detachment at the New Temple, and in the Inner Harbor there were likewise eight large war-junks—comprising a land and naval force, amounting to, say 2000 fighting men. These on the taoutae's return had been considerably augmented, some say to the number of four or five thousand, including a regi-

ment, or part of a regiment at Tseenshan. Singularly it occurred, that during the night of the 18th, all the junks and the troop-boats were hauled far up into the Inner Harbor, and ranged along the west side of the neck, off the New Temple and Barrier, and as near as possible to the shore.

4. *The attack on the Barrier* we are now prepared to understand. The taoutae not only did not obtain the release of Mr. Stanton, but on the contrary was soon, if we must judge from his conduct, to react, with increased severity, the scenes of last year. Expulsion, or extermination, was to become again the order of the day. The movements were too distinctly marked to be mistaken.

About midday on Wednesday, the 19th, H. B. M. ships *Larne* and *Hyacinth*, with the *Enterprise* steamer and the cutter *Louisa*, began to attract notice, as they were seen moving north from the place where they had been, with the *Druid* and one of the transports, sometime previously anchored in the Roads off Macao. Having run his ships well towards the Barrier, nearly opposite to it and the temple, and distant perhaps six hundred yards from the neck, captain Smith commenced action. The fire was promptly returned by the Chinese from a battery of seventeen guns, on the beach just north of the Barrier. At the same time the soldiers were seen mustering from the temple and troop-boats, and endeavoring to conceal themselves in little squads, with their rusty swivels and matchlocks, just behind the ridge of the neck, between the Barrier and the temple. The troops in Mongha now began to bestir themselves, and to gather up their arms and accoutrements, and hasten round the hill to support their comrades behind the temple. By this time too several heavy shot, passing over the ridge of the neck (rising perhaps ten feet above high water mark,) evidently rendered very uneasy those in the war-junks—so safely moored in the mud, that they could neither be moved, nor their guns worked, to any advantage. A brisk cannonading had now been kept up for an hour, and the guns beyond the Barrier (27 in all) were silenced, when the armed boats approached the shore.

A single piece of artillery hoisted out upon the beach, at no great distance to the north, began to rake the Barrier on that side; nor did it, or the marines and sipahies, who had been landed, cease firing, until every living man had fled from the batteries, the barracks, and the field adjacent. While the assailants were in this position, (it was now past 4 o'clock,) having spiked the guns and mounted the walls of the Barrier, several shots were fired on them, some from the junks, and some from a small piece which the Chinese had hauled on shore and planted near the temple. A few round and random shot came also from one of the hill-tops off towards *Caza Branca*. The latter could do no injury on account of the distance; and the fire from both the other directions was shortly silenced by volleys of musketry, and the discharge of the piece of artillery, which (for the purpose) had been brought this side the Barrier. That purpose accomplished, they immediately retired to the north of the boundary, and in a few moments more, while the balls from the ships

were still whizzing over the temple and lodging thick among the troop-boats and the junks,—all the barracks were on fire. It was now 5 o'clock; and the crowds of eager spectators that had gathered on every summit and house-top, immediately began to scatter in consternation. They saw the day was lost, and they knew not that the foe was merciful as well strong—and could spare as well as destroy. In a little time more, the firing ceased, and before 7 o'clock all the troops had reëmbarked.

The conduct of captain Smith on this occasion was, we think, equally politic and effective. As a British officer, longer he could not have foreborne to act, nor sooner commenced, nor, when at work, done less or more, than he did. The force employed on shore was 380 strong—110 royal marines led on by Lt. W. R. Maxwell, 90 sailors from the *Druid* headed by Lt. Goldsmith, with 180 Bengal volunteers (sipahes)—the whole under the command of captain Mee of the latter corps. The number of shot from the *Larne* and *Hya-cinth* could not have been less than 600. Our post of observation, on the northern wall of the *Caza Gardens*, just beyond the range of the shot, enabled us to see where almost every one struck. The Chinese say they had only 7 or 8 men killed; but others engaged in the action think 100 or more fell. The British had only 4 men wounded—one by a round shot, one by a musket ball, and two were scorched by the explosion of a magazine at the Barrier. Next day, and to the present time, no soldiers have been within or at the Barrier.

5. *The neutrality of the Portuguese*, in this very delicate state of affairs, has been scrupulously maintained; and no one of the foreign residents can be insensible to the prompt and generous conduct exhibited on the part of the government and people. This public expression of our feelings is but a poor tribute for the nightly watchings—not of the soldiery only, but of his excellency and the good citizens of Macao—large numbers of whom, in small companies, have kept up a vigilant patrol during many successive nights, thus securing peace and preventing every kind of disturbance.

6. *Edict from the tsotang*. Many of the Chinese, however,—fearful of they knew not what—fled with their families, following the example of their worthy magistrate, Tang, the tsotang. They continued to withdraw for nearly a week, until the appearance of the following edict, on the 28th instant, published without date.

Tang, &c. &c., under-magistrate of Macao, issues this proclamation. It is well known that foreigners and natives reside together at Macao; the Portuguese fully understand the great principles of right, and have been regarded as reverently obedient for the last three hundred years; each one has his family and his property, being without any other concern. And let all you natives who carry on trade at Macao make yourselves easy, and pursue your usual occupations without apprehension. The high officers are, moreover, well aware that they are perfectly able to protect and defend themselves; and that they will not order a single officer or soldier into the place is also very well known. I have lately heard that there are lawless fellows who spread idle reports, and disturb the minds of people, that they may take advantage of the opportunity to rob, and thus cause the people's minds to be unsettled and full of appre-

hension: whenever I think of them, my indignation is without bounds. I, the under-magistrate, was early concerned lest there should be such persons, and did dispatch the constables to convey my orders, most distinctly to every store-house, shop, and household, that they must themselves engage strong men to act as a patrol night and day, in order to guard against people lurking about and spying. It is very necessary that you hire stout men, by whom being heartily assisted, you can mutually guard and protect yourselves. If you meet with any one raising idle rumors to disturb people's minds, that they may take advantage of them and plunder, you are permitted to seize and bring them before me. I will immediately lay their case before the intendant of circuit, and that he may humbly request the death-warrant, in order that the laws may be maintained; no favor will be shown them.

Besides enjoining the police to make strict examination and seizure of [the guilty], I, as is right, also issue these commands. According to their tenor, you must all obey, and in future as you have ever done, follow each his own calling without the least apprehension. These commands are urgent.

7. *Two foreign merchants*, both of them American, remain at Canton; and only two foreign ships, the Panania and Kosciusko, are at Whampoa.

8. *Foreign commerce*, with the provincial city and the notable cohong, is of course, almost null and void, pro tempore; nor is the trade outside very great; and the prospects, for the next commercial year, are certainly not very inviting.

9. *Three ships belonging to the U. S. A. navy*, the Constellation frigate, with the sloops Concord and Preble — according to the latest dates from America — were fitting out with all possible dispatch, at the navy yard in Charlestown, Mass., for the East Indian station — ordered out on account of the troubles in China. — Since the above was in type, we learn, by the overland mail of June, that the Independence, a 54 gun frigate is to join the squadron, under command of commodore Warrington.

10. *The blockading squadrons*, of H. B. M. forces, are now at the mouth of the Canton river, at Amoy, and at the mouth of the Min. The particulars of their movements we are unable to report.

11. *Lord Palmerston's 'communication,'* (according to our latest accounts from Chusan, brought by the Isabella Robertson,) was at last — the 30th ult., after having been rejected at Amoy and Ningpo, on its way to Teëtsin. The plenipotentiaries sailed in the Blonde, accompanied by the Volage, Modeste and steamer Madagascar — intending to negotiate, if possible, with the court at Peking, or to act otherwise as circumstances might render expedient.

12. *Reinforcements*, we are informed, are expected daily to arrive from India, to join H. B. M.'s forces now on the coast. Unless the 'communication' be favorably received at Teëtsin, and favorably entertained by the emperor and his ministers at Peking, these forces will be much needed.

13. *The general state of the country*, so far as we can learn, is peaceful and prosperous — excepting the hostilities with Great Britain, — the engrossing subject of concern. From Szechuen, a cadet has gone to Peking and presented to the emperor three plans for pacifying the English, and the same has been submitted to the proper tribunal for consideration.

